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"The CRITICAL REVIEWERS are for supporting the Constitution, both in Church and State."—(*Dr. Johnson, Vide Boswell's Life, vol. ii. p. 60, Quarto Edition.*)

"The CRITICAL REVIEW is done upon the best Principles."—(*Dr. Johnson. Vide his Conference with the King.*)

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ART. I.—*Authentic Memoirs of the Life of John Sobieski, King of Poland.* By A. T. PALMER. SVO. Pp. 304. Longman & Co. 1815.

THE life of John Sobieski, from his first appearance on the stage of public affairs to the hour of his decease, was a life of wisdom, heroism, and benevolence. In him, patriotism was a holy passion—a religious feeling—a perpetual impulse—a flame kindled at the living shrine of conscience, equally nourished by reason and feeling, whose purity, uncontaminated by the grosser fires of personal ambition, encircled with a new splendour the crown he was destined to wear, and whose radiance, from the walls of Vienna, shot the rays of terror and destruction into the heart of the Musulman power. At the period when Sobieski began his career of glory, Poland, rent by internal dissensions, and assailed by enemies from without, trembled on the brink of ruin. The eloquence of Sobieski suspended her domestic differences, and her foreign foes soon discovered that the safety of Poland was under the guardianship of a hero. For nearly fifty years, during which his genius, contending with innumerable difficulties, sustained the sinking state; his lands and revenues supplied the deficiencies of her treasury; her despirited and declining armies were revived and recruited by his zeal and resources: the wisdom of his dispositions was equalled by the vigour with which he carried them into execution, victory returned to the banners of Poland, and the glories of Choczim were excelled only by that splendid day on which the capital of Austria was saved by the King of a country now groaning under Austrian despotism.

John Sobieski, born in 1629, was of illustrious ancestry—
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illustrious, we say, not because he could trace the line of his family through numerous generations, but because their virtues and talents, consecrated to the welfare of their country, were such as to give them a just title to love and admiration, where the surreptitious claims of titled wickedness and imbecility would receive, as they would merit, only abhorrence and scorn. His maternal grandfather, the Great Zolkiewski, nineteen years before the birth of John the Third, had immortalized his name by a glorious victory over the barbarians of Muscovy, in which he captured the Tzar Basil, and brought him to Sigismund the Third. Till the invasion of Poland by Peter, called the Great, the castle of Warsaw bore witness, in its decorated ceilings, to this brilliant achievement. That individual destroyed that evidence.* In the campaign of 1620, Zolkiewski, who had penetrated into Moldavia, found himself surrounded by a Turkish and Tartarian force of an hundred thousand men. Through this enormous host he fought his way to the banks of the Nies-ter, and frontiers of Poland. Here, deserted by his cavalry, and overtaken by the Musulmen, the Great Zolkiewski was doomed to perish. One of his sons pressed him to fly: "The Republic has entrusted to me the care of her army, and never shall it be said I disgraced her choice," was the hero's answer. He made his dispositions with his usual skill, his troops fought with the valour of—Poles. But, bereft of half his forces, it was not possible that Zolkiewski should ultimately triumph in so unequal a conflict—and, after a severe battle, in which the Turks sustained great losses, the enemy prevailed. His troops slaughtered, his son slain in his sight, and himself covered with wounds, the Polish General was taken prisoner, and, a few hours afterwards, decapitated by a barbarous and enraged foe. The head was subsequently redeemed, the remains of Zolkiewski and his sons, for two perished in the battle, were deposited in the same grave; a pyramid, bearing an honorary inscription in four languages was erected by command of the Diet, to commemorate an action so glorious, and on the tomb these words—

Exoriare aliquis, nostris ex ossibus, ultor,

formed a text to the resentment of the descendants of Zolkiewski.

* The conduct of Peter, we should think, has been selected by Blucher and his master for their model. If the former destroyed the proofs of Russian shame in Warsaw, the latter have attempted to efface in Paris the monuments of Prussian ignominy.

Mark Sobieski, Palatine of Lublin, the grandfather of John by the father's side, is equally celebrated in the annals of Poland. A skilful general, a valiant soldier, an ardent patriot, he was the favourite of the nation and the king,* who, on a memorable occasion, observed, that should it ever be necessary to risk the fate of Poland on a single combat, as the fortunes of Rome were once entrusted to the Horatii, he should not hesitate to chuse the Palatine of Lublin. James Sobieski, the father of John, did not disgrace a line so truly splendid, and justly dear to the country. Before his elevation to any of the great offices of the state, he was four time chosen Marshal of the Diet. When he entered the Senate, it was in the character of Castellan of Cracow, an officer of considerable and honourable functions, and to whom and the Primate, the one as the head of the Lay-Senators, and the other as the chief of the Ecclesiastical Order, was given the title of *Highness*. Not more distinguished by his talents as a general than a statesman, he was commissioned, after his victory at Choczim, to proceed to Constantinople, to sign the peace which he had forced the haughty Sultan to implore. When the Republic stood in need of an ambassador at foreign courts of superior abilities, James Sobieski was the appointed personage. Notwithstanding the absorption of so much of his time in military and civil duties, he yet found, or made, leisure to cultivate his literary talents. Till the partition of Poland, many treatises of James Sobieski, political and military, relative to her interests, were to be met with in the libraries of that illustrious and unfortunate country. He was the friend and patron of the liberal arts, and Poland esteemed him the shield of her liberty.

From the marriage of James Sobieski with Theophila, daughter of the Great Zolkiewski, a marriage which nearly doubled the extent of his estates, proceeded two sons, Mark and John. Of Mark, nothing very distinguished is recorded. James paid every attention to the education of his children which his official duties would permit. He appointed Stanislaus Orchowski, a man of abilities, their tutor, and wrote a treatise on physical and moral education for the express purpose of facilitating their progress. At a proper age he sent them into foreign states to observe manners, customs, and modes of polity, different from those of Poland. Earnestly recommending to them the acquisition of useful knowledge, he exhorted them not to waste their hours in dissipation or trifling pursuits, plea-

* *Stephen Battori*, who had been Prince of Transylvania.

santly adding, "as for *dancing*, my sons, you will have sufficient opportunities of learning to dance from the Tartars." France, the country to which the young Sobieskis first directed their course, was then in a state of commotion, which shortly after burst into the civil war of the Fronde. The popular side was that in which the juvenile Poles would naturally from their previous education, and the political principles in which they had been trained, feel interested. The friendship they formed with Condé and his sister, the Duchess of Longueville, strengthened this feeling. When he was first introduced to the Prince John, gave an early instance of that nobility of spirit, and disregard of all the claims of mere rank and station for which he was celebrated through his whole life, on the throne as fully as before his ascension. He told Condé, "that in his admiration of the illustrious character of a conquering hero, he lost sight of the splendour attached to the rank of a prince of the blood royal of France." The military propensities of John induced him to request his father to purchase for him a captain's commission in the corps of grand musketeers of France, which enabled him to study to great advantage the tactics of that martial country. It would seem that the youthful Poles did not wholly escape the seductions of Parisian refinement. John especially was of a warm temperament, and one of the affairs of gallantry in which he was engaged had results that at once mortified and wounded his own heart and Louis the Fourteenth.

From France the Sobieskis proceeded to England, Germany, Italy, and Turkey. At Constantinople they sojourned a considerable period. The Ottoman was the power with which Poland was most frequently at war, and John was anxious to become acquainted with a state whose pride and insolence, motives of the most imperative kind, determined him to embrace every opportunity of chastising. The brothers were preparing for a tour through Asiatic Turkey, when the news of their father's death, and the alarming state of Poland, recalled them home.

The Cossacks of the Ukraine, whom the wisdom and benevolence of King Stephen had induced to profess allegiance to Poland, irritated by a long series of atrocious injuries which they had endured from some of the superior Polish nobles, and finding their complaints and demands of redress treated with neglect by Uladislaus VII, burst, on the decease of that monarch, into open and desperate insurrection. At this time the throne was occupied by Casimir V, a beneficent, but feeble and superstitious Prince, whose mildness, and conviction that

justice was on the side of the enemy, prevented him from adopting those decisive measures necessary to extinguish the revolt. The Cossack Kmilienski, who had been personally oppressed in a manner at once the most infamous and insulting, and who was further incensed by the refusal of justice by Uladislaus, led on his countrymen to revenge and victory. Animated by resentment, and confidence in their leader, the insurgents burst into Poland with the fury of a torrent, overthrew the crown-general Potoski, penetrated to, and reduced Leopold, the capital of Red Russia, and laid the whole of the country, from the frontiers of that city, in blood and ashes. To make up the measure of the public calamities, the Khaun of the Tartars joined the Cossacks, and the united armies followed the remains of the Crown-general's defeated forces into Lower Volhynia, where the Polish general had assembled the fugitives, increased his numbers by hasty levies from the adjacent country, and was preparing to repulse the exasperated and victorious enemy.

Such was the situation of affairs in Poland, when the Sobieskis were summoned to her defence. The insolence of Paz, a Lithuanian noble, produced a duel between himself and John, in which the future saviour of his country was so dangerously wounded as to be rendered unable to take the field, in time for the approaching battle. This act of rashness in John, in suffering himself to be indecorously moved by the taunts of a man every way his inferior, had the most beneficial effect upon his mind. The hours of solitude to which it compelled him to submit, allowed him leisure to reflect upon the perilous consequences to which his natural impetuosity might expose him, and his pride and patriotism must have been equally wounded, by the conviction that in the impending conflict Poland would be bereft of the arm that might secure her from further spoliation.

Before his recovery, the battle occurred—the Poles were defeated—and Mark Sobieski, with a great number of Polish Nobles, were taken by the Tartars—all were massacred, and their remains refused the rites of burial.

Now arose the star of Sobieski—destined in its brilliant course to call into life a spirit long deceased in Poland.

Recovered from his wound, the critical situation of the country roused all the energies of Sobieski, and he immediately applied himself with ardour and resolution to the duties of a citizen, holding so distinguished a rank in the Republic. Promoted to the Starosty (i. e. Government) of Javarow, he raised a considerable force, partly from his hereditary estates, and partly from the districts over which he had been appointed governor. With these troops he joined Casimir, who, after

the battle in Volhynia, had exerted himself to meet the pressing emergency of the public affairs, assumed the command in person of all the remaining forces of the state, and partially succeeded in uniting the discordant interests of the nobles.

The defection produced by the late disasters presented to Sobieski a feeling which he knew it was of considerable importance to eradicate. This was to be done, in the first instance, not so much by words as by actions. To have precipitated a general battle, might have proved fatal to the hopes of the Republic. Sobieski, who appears in the very commencement of his career to have won that confidence which weakness, in times of distress, is prone to give to acknowledged ability, persuaded the general in chief Czarenski, to avoid an engagement whose issue would be so decisive, until the troops had been accustomed to meet the enemy on such detached and advantageous points as would render the inequality of numbers of less avail than it had been previously found, and till by a multiplication of small successes, they had been taught to look forward to more extensive and important victories. His plan was adopted. Various isolated detachments were sent out to skirmish with the enemy, and, generally under the command of Sobieski, came off with honour and advantage. The spirits of the troops were in some measure re-invigorated, and Casimir yet believed that Poland might be saved.

An event occurred shortly before the battle, which afforded a brilliant opportunity to Sobieski to display those talents of persuasion for which he was remarkable; we give it in the animated and forcible language of the author.

"At the very moment an attack of the camp of Zborow was hourly expected from the enemy, a mutiny broke out in the Polish army, and every method of persuasion, remonstrance, menace, and even force, had been vainly tried to reduce it to order by their General Czarenski, who at length abandoned it as hopeless. At this desperate crisis, Sobieski (then in his twenty-first year) with a temerity which excited considerable surprise, petitioned the General to intrust to him the quelling this alarming revolt. Czarenski consented, yet expecting little advantage from the efforts of a youth so very recently entered on the career of arms.

"On being charged with the negotiation, Sobieski at once threw himself within the power of the armed and enraged multitude, with an intrepidity and firmness of soul which excited their involuntary astonishment and respect. Seizing on this auspicious moment, he addressed them with all that passionate and persuasive eloquence for which he became through life so greatly celebrated; and inflamed with that holy love of his country which burned in

his own breast, he soon rekindled in theirs, that spark of patriotism, which had been stifled only, not extinguished.

"Sobieski had the glory of leading back to the king his repentant troops, and of seeing them, soon after, prepared to repel the enemy with renovated sentiments of loyalty and unanimity. His Majesty gave an immediate mark of his gratitude to our young officer, by making him standard-bearer to the crown."

Almost immediately after the return of the troops to their allegiance, the Poles were attacked in their entrenchments, by the whole force of the enemy, and a battle which lasted during three successive days, terminating in their repulse, with a loss of twenty thousand men, chiefly through the valour of the late revolters under the command of Sobieski, led to a treaty which, in the then circumstances of Poland, might be considered honourable, and even glorious, were not that name too exclusively applied to successes insuring to the victor terms amounting to the political annihilation of the conquered. Casimir, who appears to have been a mild and just prince, proposed to the Cossacks terms which manifested his sense of the unprovoked injuries which they had sustained under his predecessor. Oblivion of all past offences, the secure exercise of their religion, the maintenance of "twenty thousand Cossacks, as militia, in the palatinate of Kiow, for its future defence," and the appointment of "a noble of the Greek church as its governor," were the conditions offered by the King, and accepted by the Cossacks. And the sole concession he demanded on the part of the insurgents, was the personal submission of their chief. The treaty with the Khaun ensured him the payment of the pension, which himself and his predecessors had been accustomed to receive from Poland, and the suspension of which had induced him to join his arms with those of the Cossacks, and stipulated "that he should be allowed to choose from the Polish officers a hostage who was to accompany him to Tartary, as a security for the fulfilment of these engagements."

The Khaun fixed upon Sobieski, who was not displeased at the choice, since it would enable him to acquire a more accurate knowledge of a people, with whose affairs the interests of the Republic were frequently and importantly connected. The conciliating manners of his illustrious hostage gained the esteem and friendship of the Tartar Prince, whose regard for Sobieski proved, not long afterwards, of considerable advantage to Poland.

The late peace failed to produce that settled calm which the King had indulged the pleasing hope of seeing established. His own subjects were discontented with a treaty, degrading,

they called it, to the dignity of the state. The Cossacks dreaded the rooted hostility of the nobles; and were, besides, not disinclined to those military habits into which the injustice of the Poles had forced them. The love of plunder was a sufficient inducement to the Tartars to renew a war which offered to their rapacity so ample a prospect of gratification. Shortly after the return of Sobieski, the Cossacks and Tartars were again in arms, the former under the command of Kmilienski. They were defeated on the borders of the palatinate of Beltz, in a battle in which Sobieski received a severe wound on the head, and the Tartars lost six thousand men. There can be little doubt that this war would have been of short duration, had not the enemy been joined by the Tzar Alexis, who, in a season of profound peace between himself and Poland, suddenly seized upon Smolensko, Wilna, and other places of strength, and uniting his forces with the Cossacks and Tartars, overrun the territories of the Republic with an army she could not hope to oppose with equal numbers. Domestic feuds and dissensions, ever the bane of Poland, and which frequently brought her to the verge of ruin, contributed to facilitate the progress of the invaders, and the calamities of the state were completed by the treason of some discontented nobles (the Talleyrands and Marmonts of their age) who invited the King of Sweden to enter their country, promising to support his enterprize by their intrigues, and to join him with their vassals. The Swedish Monarch eagerly embraced so tempting and infamous an invitation, and pouring his troops into Great Poland and Masovia, quickly possessed himself of the capitals of Cracow and Warsaw. The King fled into Silesia, despair seized the minds of all, or if any dared to hope, it was toward Sobieski that their eyes were turned.

Misfortune is the test of real greatness, and Sobieski was great. Though uninvested with any great military authority; the authority of his name, his talents, supplied the place of formal command. Every patriot yielded obedience to a *Man* so celebrated for his patriotism. Every soldier of the Republic hastened to join the standard of Sobieski and Freedom, and the integrity of his character was a passport to his country's confidence.

To enter into a detail of the operations of Sobieski during the period that Poland was oppressed by her selfish and multitudinous enemies, would occupy more room and time than we can possibly afford. It is sufficient to say, that,—notwithstanding the timid disaffection of Lithuania from the Republic, and the junction of Ragotski, despot of Transylvania, with her in-

vaders;—notwithstanding both the capitals, and almost all the fortresses and armed places, were in the enemy's hands—notwithstanding the revenues, ordinarily inadequate to the public wants, were now farther deteriorated by the contributions and exactions of the invaders—notwithstanding the horrid wreck attendant on a war carried on with unprincipled fury in the very heart of the country by forces tripling and quadrupling those armed in her defence—notwithstanding a large proportion of the titled men joined in rebellious alliance with her foes—Sobieski, in whose character were united the talents of the politician and the warrior, nominally acting under the Crown-General, while he actually directed the conduct of the war, in two years repelled the invaders from the frontiers, recovered the cities and strong places, forced Ragotski to pay a large contribution in specie, do homage for his principality to King Casimir, and renounce all connexion with the Swedish Monarch, defeated the Cossacks, and took their leader prisoner, and, after routing the Russians in many a desperate conflict, restored peace to the Republic on terms remarkably advantageous to her interests.

The office of Grand Marshal of the Crown being vacant “by the banishment of Lubomirski,” Sobieski was appointed to that dignity, as a reward for the eminent services he had rendered the Republic. The treatment of Lubomirski is deeply disgraceful to the memory of Casimir. That high-spirited nobleman had drawn upon himself the resentment of the King by his warm opposition to Casimir's unconstitutional nomination of his successor to the throne, and a revolt among the troops commanded by Lubomirski afforded occasion to the court-party to accuse the Lieutenant-General as the secret exciter and promoter of the sedition. A diet was convened to examine the case; but Lubomirski, unwilling to trust to the justice of an assembly convened by his enemies, retired to Breslaw. This was interpreted into a proof of guilt, and “he was, as a traitor, condemned to forfeit his estate, his honours, and his life.” The following year, in which Sobieski became, by the death of Czarenski, Lieutenant-General of the kingdom, an office of higher dignity than that of Grand Marshal, Lubomirski, indignant at the lawless treatment he had endured, resolved to extort justice by force of arms, and entered the territories of the Republic at the head of eight hundred men, a force which rapidly increased to eighteen thousand. The grand army of the King, under the command of Sobieski, was stationed in the Palatinate of Cujavia, and Lubomirski hastened his march, with the intention of giving it battle before it should be strengthened by re-

inforcements. The imprudence of Casimir, who was with the army, precipitated a general engagement, in which the total destruction of the royal forces was only prevented by the consummate skill of Sobieski; but they were so much weakened, that Casimir was compelled to enter into a treaty with Lubomirski, honourable only to the latter, and which proved that nobleman to have been moved by hostilities chiefly, if not wholly, by patriotic motives.

"The King agreed to enter into a solemn engagement never again to interfere in the choice of his successor to the crown; to pay the sum which had been refused them; to revoke his sentence of banishment against Lubomirski; and to call no one to account for what had passed. On his side Lubomirski evinced no desire of being re-instated in the dignities of which he had been deprived, but retired to Breslaw, in which city he died within six months after."

Sobieski at this period had reached his thirty-sixth year. Taking advantage of the restoration of peace, he returned to Warsaw, to enjoy the sweets of tranquillity. There his affections were enchained by the wit and beauty of the Princess Zamoiski. This lady was descended from two ancient French families, of the province of Berry.

"Her father, the Marquis d'Arquien, was captain of the guards of Philip Duke of Orleans;* and her mother, Frances de la Châtre, had been governess to Louisa, Queen of Poland. Their daughter, at the age of eleven, attended her Majesty from France in quality of maid of honour, and had uniformly been treated by that Princess with peculiar marks of confidence and favour. She had first given her hand to Prince Zamoiski, by whom she had four children, all of whom died in infancy; and, by the subsequent death of their father, she became a widow a few weeks only before her introduction to Sobieski."

The addresses of Sobieski were favourably received by the Princess, of whose person, and the marriage with the illustrious patriot, we have the following account:

"Still young, and distinguished above all the other females of the court, the elegance of her figure, the majestic expression of her countenance, the brilliancy of her complexion, and the sparkling vivacity of her eyes, added new attractions to the wit that enlivened her conversation. The immediate impression which this accomplished Princess made on Sobieski was so great, that he

* Only brother to Louis XIV."

would not submit to the delay of their union till the period of her mourning had elapsed.

"The Queen was made acquainted with the Lieutenant-General's passion for her favourite; and finding little difficulty in discovering that it received encouragement from the lady, she declared it to be her pleasure that the marriage should take place without further delay. As little more, however, than two months had passed of the Princess Zamoiski's widowhood, it was thought necessary, in order to save appearances, to have the ceremony performed with the utmost privacy; and Pope Innocent XII, (then apostolic nuncio in Poland) conferred the nuptial benediction on this hasty union."

The conclusion is drawn in less pleasing colours—

"This lady, destined now to share the fortunes of Sobieski, proved that she was not more remarkable for her personal recommendations than for the selfishness of her character. She had so long taken part in the cabals and political intrigues by which her mistress agitated the Republic, and disgraced the court of Casimir, that a taste for them seemed interwoven with her very nature. Her fault, however, in the end met its punishment, since she defeated some of her dearest wishes by the excess of artifice which she practised for their accomplishment. Yet it was long before the native candour of Sobieski permitted him to discover in a woman, whom he passionately loved, faults from which he was himself so entirely exempt."

The year following his marriage (1667) Sobieski was raised, on the death of Potoski, to the office of Crown-General, the second dignity of the Republic. He still retained the post of Grand-Marshal, and as he was the first individual in whom these two great offices were united, it is a convincing proof of the exalted esteem in which his talents and character were held by the Republic.

Soon after this Poland was attacked by her old enemies, the Cossacks and Tartars, but Sobieski—notwithstanding the wretched state of the finances and the army, the latter being reduced by foreign and domestic wars to "between ten and twelve thousand men," and the treasury so low as scarcely able to pay these, having now the supreme and unquestioned controul over all military operations, by his masterly manœuvres, and large personal pecuniary supplies, conducted to a prosperous and triumphant termination, a war the commencement of which seemed to threaten the very existence of Poland.

An event now occurred which would have been fortunate for the nation, if it had not produced an evil greater than that which it terminated. This was the voluntary abdication of Ca-

simir V, not a vicious prince certainly, but one whose natural want of a strong understanding rendered him very unqualified to hold the reins of state. But as the individual elected in his room, joined to intellectual imbecility vices of the most degrading description, the abdication of Casimir must be regarded rather as a misfortune, than a benefit to Poland.

The name of the new king was Michael, of the family of Wiesnowicki, remotely descended from the great Jagellon; elected contrary to the wishes of the Palatines who nominated him (for they had proposed him simply to ascertain how far the pretensions of a native would be received by the Diet) he soon proved to them the weakness and imprudence of which they had been guilty, in not securing a party to oppose his election. His whole reign was a series of misgovernment. Almost every measure of his administration was a wound to the interests or dignity of the Republic. Favouritism is the passion of weak princes. The family of Paz succeeded in ingratiating themselves with the new monarch, and Casimir and Michael Paz, the one grand chancellor of Lithuania and the other grand general of that province, soon secured by flattery and obsequiousness, the good graces and entire confidence of the worthy representative of the Jagellons. Michael Paz was the bitter enemy of Sobieski, whose laurels he envied, whose plans he endeavoured on all occasions to frustrate, whose integrity, contrasted with his own selfish policy, exasperated his resentment, but, above all, whose greatness of spirit and superiority of talent, so brilliantly displayed in the service of the Republic, seemed to pave a path to the throne, whenever the death of the present occupant should leave it vacant, made him embrace every opportunity to thwart and irritate the hero whom he had the presumption to regard as his rival.

The elevation of Michael, in addition to the domestic calamities it produced, brought on immediately a new war with the Cossacks, and though Sobieski succeeded so far as to recover all that part of the Ukraine which lies between the Bohg and the Niester, the threat of Doroscensko to place the remainder under the protection of the Turks, a measure which the Crown-General well knew to be fraught with evil to Poland, induced him to suspend hostilities for a time, and procure the consent of the Republic to a treaty which should prevent the Ottoman power from obtaining footing in a country the possession of which by so powerful an enemy would tend to compromise the safety of Poland.

The wisdom of Sobieski was counteracted by the folly of Michael. That besotted prince refused to listen to the pro-

posed terms, and Doroscensko threw himself into the arms of the Turks.

Sobieski repaired to Warsaw. The Senate was assembled, and he trusted to be able to convince both that assembly and the King of the policy of complying with the conditions offered by the Cossacks. He failed. Michael was incorrigible, and his partizans in the Senate procured by their artifices a reluctant majority. A league, which Sobieski was persuaded to join, was formed among the principal nobles, to dethrone the King. Their plan settled, "they demanded of Michael a new diet." It was called, and Michael, convicted of various acts of injustice, imbecility, and flagrant violation of the *Pacta Conventa*, or compact between the people and himself, was told very properly, and with dignity, that he must voluntarily abdicate, or be expelled from the throne. The Duke de Longueville was elected King, but his death at the passage of the Rhine, near Tholas, reprieved Michael from his fears, and leaguings with the lower orders of the nobility against the Senate and Sobieski, who dreaded to involve Poland in a civil war, kept the crown upon his worthless head a few years longer.

Sobieski, war being resolved upon, and Mahomet with the vizier, at the head of an hundred and fifty thousand men upon the frontiers, took the command of the Polish army, of thirty thousand men. The sultan was joined by 100,000 Tartars, and the Cossacks under Doroscensko. Kamienieck, the key of Poland, fell into the hands of the invaders. But on the other hand, the Cossacks and the Tartars were repeatedly and severely defeated by their former conqueror, but the liberation of thirty thousand captive Poles from the chains of the Tartars was the noblest trophy of his valour. In the midst of his victories he was appalled by the intelligence, that the wretched Michael had concluded a peace with the Turks at Boudchaz, every article of which reflected disgrace upon Poland.

To secure the advantages he had gained, Mahomet transported the inhabitants of Podolia* to the eastern side of the Danube, "placed two thousand Spahis in their desolated province, and encamped eighty thousand Turks at Choczim for the purpose of enforcing the submission of Poland."

This treaty illegal, since it was concluded without the consent of the Senate, was subsequently set aside through the manly representations of Sobieski in full Diet, and the whole forces

* Have the public remarked, among the innumerable infamies of the Allies in France, the removal of the inhabitants of Champagne, Alsace, and Lorraine, by the order of Alexander? This is called "voluntary emigration."

of the Republic were placed at his disposal to redeem Choczim and the honour of Poland. On his march to that fortress, he met with the Turkish envoy bearing the capitan, or robe of investiture, to Michael. The haughtiness of the envoy made Sobieski exclaim, "By St. Stanislaus, I am tempted to punish the insolence of this Musulman by shaving his beard!" Respect, however, for his official character induced the Crown-General to allow him to proceed. This march was performed in the depth of winter, and was otherwise attended with so many obstacles, that it is justly regarded as one of the most extraordinary on record. The account of the storming and the battle we give in the animated language of our author.

"In the beginning of November Sobieski appeared before the camp at Choczim. Had any other excitement but that of patriotism been requisite to call forth, in the approaching conflict, all the talents of the crown-general, he would have found it in the spot on which he was about to grapple for the freedom of his country. It was the same on which his illustrious father had, fifty years before, immortalized himself by *defending*, against the sultan Osman and his immense forces, an encampment on the very place which his son was now about to attack.

"He found the town of Choczim defended by a high citadel on the right side of the river, and the head of the bridge on the left, covered by a strong fort. The Turkish army, consisting of eighty-thousand veteran troops, was commanded by the seraskier Hasseim, a pupil of the great Kuperli.

"Hasseim had exhausted the country for many leagues round, in plentifully supplying his camp, when the Poles, who were consequently deprived of the means of procuring many necessities, and a great proportion of whom had never been in actual service, appeared before the Turkish army.

"On the night of their arrival a council of war was held by the Polish officers, at which Sobieski had again the mortification to experience that he had more to dread from his nominal friends than from his open enemies. Paz employed all his ingenuity in setting forth the immense inequality of the terms on which they must give battle to the Ottomans; and maintained that, to attempt it, was to expose to certain destruction the last resource of the republic. In this temerity he declared he was so determined not to share, that he had come to the resolution of withdrawing his Lithuanians at the dawn of morning, to preserve them for the future service of their country.

"Sobieski, harassed but not shaken in his resolution by this continued and ill-timed opposition, coolly replied, that his arrival before Choczim had not disclosed to him any difficulty or danger which he had not anticipated, and maturely prepared to meet; that the only misfortune which he had not foreseen was the

threatened desertion of Paz, who must be well aware that, by attempting to retire before an enemy of such superior force, he should expose his troops to greater peril than in boldly attacking him. He added, that the only favour he should ask of the grand general of Lithuania was, not to withdraw till he had witnessed the first onset between himself and the enemies of his country.

Paz was not proof against this mixture of firmness and temperance in his rival. Brave himself, and fond of glory, even his jealousy could not stimulate him to persevere in withholding his assistance in the approaching conflict; which, if successful to the arms of Poland, must cover her champions with glory, but entail on those who at such a moment should desert her cause, indelible disgrace.

The crown general was at this very time acquainted with circumstances which promised considerably to aid the Polish forces, but which he could not divulge, without great imprudence in the public council. The princes of Moldavia and Walachia, highly incensed by the haughtiness and disrespect which they had experienced from the seraskier Hasseim, who had actually struck the former with his pole-axe, had offered Sobieski to join his standard in the heat of the battle; and as an earnest of their friendly disposition towards him, they daily sent him secret advice of every thing of importance which was transacted in the Ottoman camp.

“ On the 10th Sobieski had prepared every thing for battle; but, instead of immediately beginning the attack, he kept his men inactive, though under arms, the whole of that day and the ensuing night. It was a night of intense severity; snow fell in abundance, and the soldiers suffered dreadfully from the frost; but the example of Sobieski silenced every murmur. He repeatedly visited in person the different posts; and refusing the shelter of a tent, he rested himself on the carriage of a cannon during the remainder of this memorable night, exposed to all the inclemency of the weather.

At break of day the policy of his conduct became manifest. Much as his troops had suffered by remaining twenty-four hours under arms in such severe weather; the Turks, who were compelled to follow their example in their own defence, had suffered infinitely more. Accustomed to a mild climate, their strength was wholly exhausted by braving the hardships of the night, and subdued nature imperiously required that they should retire and take some repose towards morning.

As increasing day-light discovered to the watchful Sobieski the thinness of the Ottoman ranks, he turned eagerly to the officers who surrounded him, exclaiming, ‘This is the moment for which I have been waiting;—carry my orders for an immediate attack.’ Then observing that the first brigade, dispirited by their late sufferings, did not show all the promptitude he wished in obeying him, he instantly made his own regiment of dragoons, whom he

had himself formed, dismount; and putting himself at its head, he led the way to the Turkish intrenchments.

"The sight of their revered commander fighting on the ramparts of the enemy, exposed to a heavy fire, and supported only by his dragoons, kindled with the quickness of lightning the dormant fire of the Poles. Trembling for the safety of Sobieski, and eager to purchase it with their own lives, they rushed impetuously on the right and left, seized post after post, and in a short time turned the cannon of the enemy against himself.

"The Turks, surprized, bewildered, and pressed on all sides, fell or fled so fast, that the camp, soon covered with the dying and the dead, presented no longer the appearance of a conflict, but that of a complete rout. On one side were seen flying squadrons of the enemy, who, to avoid the pursuing Poles, madly precipitated themselves from a rock to meet certain death on the crags beneath; on the other, broken parties of infantry, driven back from the crowded citadel, where they had vainly sought refuge, to expire beneath the sabres of the victors. Multitudes of the cavalry, finding their course checked by the destruction of the bridges across the Niester, plunged into the river; and the small number of these, who in defiance of the rapid current, and fire of the Poles, succeeded in reaching the opposite side, sought refuge under the walls of Kaminiack.

"During the prelude to this scene of carnage and horror, Sobieski had been every where, animating, leading on his troops, and turning to his own advantage every error of the enemy. His victory had left the river covered with ten thousand turbans, while the earth was stained with the blood of twenty thousand slain, among whom were eight thousand Janizaries.

"Great as was this day to the crown general, when considered merely as exhibiting his military talents; to appreciate justly all the merit of the hero of Choczim, it is necessary to keep in mind the glorious object for which he fought; and the many obstacles which envy, malevolence, and jealousy compelled him to surmount, before he could render the army which he had created, the instrument of his country's emancipation. History furnishes us with no brighter example of genuine patriotism, of strength of mind, of talents equal to the accomplishment of an object whose magnitude and difficulty none but a great soul could have contemplated with the just confidence of achieving."

The death of Michael, which by a singular coincidence happened on the day when this splendid victory was gained, leaving the throne vacant, a diet of convocation was summoned to meet on the 15th of January, 1672, but the necessary absence of the Hero of Choczim postponed the debates till the May following.

[To be concluded in our next.]

M.

ART. II.—*The Bioscope, or Dial of Life explained. To which is added, a Translation of St. Paulinus's Epistle to Celantia, on the Rule of Christian Life; and an Elementary View of general Chronology.* By GRANVILLE PENN, Esq. Author of "*The Christian's Survey*," &c. Second Edition. 12mo. Pp. 309. Murray.

THE labours of our most distinguished moralists have been incessantly directed to the awakening in the human mind a just consideration of the important purposes of our existence, and of the duty we owe to ourselves to spend an honourable and meritorious life. That they have not been attended with universal success, cannot be denied; but that they have rendered inestimable services to the moral world, is sufficiently apparent. The writings of Addison and Johnson have each formed an era in the republic of letters; the former, by their familiar style and elegant simplicity,—the latter, by their polished periods and dexterity of argument: and both, by blending entertainment with instruction, have imperceptibly excited the most powerful and extensive interest, and improved the heart by informing the mind.

The object of the work before us, is to stimulate reflection, by establishing a bioscope, that, upon examination, will point out the progress of life, and the duties suitable to each of its divisions. Such an undertaking is by no means free from difficulty: the instability of life, and the imperceptible gradations towards old age, present many obstacles. No precise limits can be fixed, and many will refuse to regulate their opinions concerning the progress and decay of their own lives by the arbitrary rules of a mortal being. Yet the inquiry may be instituted upon general principles; and it is by far the most important we can enter upon. Former writers have argued powerfully upon the several divisions of human life, and the idea of regulating our conduct suitably to their progress has been often descanted on. It has been, however, reserved for Mr. Penn, to systematize the opinions of others by his own reflections, and to arrange the whole as a general standard for reference.

The Bioscope is a scale divided into seventy degrees, corresponding to the number of years, which the author deems the average duration of life. He supposes that the seven decimal divisions on the scale represent the several divisions of human life, and characterizes each by certain qualities appertaining to some portion of those seven periods in their natural progress. These divisions consist of childhood, youth, manhood, vigour, maturity, decline, and decay.

No individual, however frivolous by habit, can contemplate a scale, presenting the rapid and imperceptible gradations from youth to decay, without the most serious reflection upon his own situation. He must consider that life is divided into past, present, and future;—that the past is the only portion of which we are *certain*; (and few can derive much satisfaction from a retrospective survey;)—that the present is the shortest, and in fact scarcely exists at all. Seneca speaks of it as being “in continual passage; it almost ceases to be, before we are well aware that it is: so that we at all times rather perceive it *to be gone*, than we at any time discern it *to go*.” Hence it must be concluded, that *present time* is no other than the *perpetual passage of future time into past*. If in the examination, therefore, of our life, we can derive no pleasure, no self-gratification from the past, or the present, it is obvious, that the future, which is uncertain and soon absorbed in the past, can present nothing but gloom and perplexity. That these reflections must occur to those who devote any portion of their attention to self-examination, is obvious; and as the value of life consists not in time itself, but in the profitable employment of it, it is impossible to reflect on this vitally important subject, without in some degree considering how far our conduct corresponds and keeps pace with the rapid transit of life.

Our author, supposing seventy years to be the natural duration of our existence, classes it under three general divisions, viz. youth, middle life, and age. These certainly constitute the prominent periods of life, and comprise every smaller gradation, through which we imperceptibly glide in our rapid progress to eternity. It is difficult to fix with accuracy the limits of the various subdivisions of our being, beyond the general observations of mankind, or to adopt any certain standard for the progress and decay of the mental and bodily functions; because they never keep pace with each other; and because they vary with constitution, habit, opportunity, or soil. There is, however, one rational method of drawing the line of demarcation, which, if it be not applicable to individual cases, may fairly be adopted as a general principle; and this plan our author has chosen. In estimating life at seventy years, he divides this number by three, and apportions an equal period to each of the prominent divisions of life.

The first twenty-three years comprise the season of youth. During this thoughtless and dangerous period but little reflection can be elicited upon the progress of life, by the adoption of any class of opinions. Our author has, however, offered some judicious remarks on this division of his subject. Respecting the

middle age of life, he has had greater scope for his observations; yet it appears to have cost him some difficulty, the finding language calculated to convince those who may have made considerable progress in it, that this term commences at twenty-three, and terminates at about forty-six. He observes—

"We next come to consider the middle ages of life, which consideration opens to us a delicate task. For what ages are we to comprehend under that denomination? 'Is not a man *middle aged* at fifty-five?' is a very common question with the world. To give a full answer to that question, it would first be necessary to fix the meaning of terms: till that point is settled, my answer is, '*Look at the Dial.*' Unless a century were the average extent of human life, *fifty-five* could not, by any mode of computation, be rendered the *middle age* of life. By *middle*, I apprehend we must understand, *equi-distant between two extremities*; and by *middle aged*, *equi-distant between the two extremities of the years of life*. These middle ages, therefore, must comprise parts of all the three middle decimals of life, (manhood, vigour, and maturity) in their growth and succession; to the middle decimal of which alone, the denomination of *middle age* in property belongs.

"Now, 'he that is youngest,' says Bishop Taylor, 'hath not long to live; he that is THIRTY, FORTY, or FIFTY years old, hath spent most of his life, and his dream is almost done; and in a very few months he must be cast into his eternal portion.' If this be truly the case,—and it is wiser to believe those who *think*, than those who *think not*,—these middle ages will do well to apply themselves with attention to the contemplation of *time*.

"These three middle decimals comprise a large proportion of life, consisting of its most efficient periods; and it is in these three periods that experimental wisdom is chiefly gained, if ever it be gained at all. In these years the mind first begins to acquire a just apprehension of the *measure of life*; and to reduce it from that illusive and visionary length, with which it appears to the imagination of youth. Our ideas of length and distance are relative and comparative. When we can take a distinct view of the beginning of any measure, we see and apprehend its proportions."

To those who have made any progress in the middle age of life, the rapid transition of the early period of their existence will furnish materials for reflection. They must perceive that they have attained the first and most pleasing half of the time allotted for life, without arriving nearer to the goal of happiness than at the first commencement of their journey; that the period of youth, chiefly occupied with frivolous and dissipated pursuits, has transpired like a dream, leaving nothing behind but the sting of mortifying recollections. Nor will they derive much satisfaction from the examination of their progress in

middle life. They will find that this portion, like the former, is composed of petty incidents; that it is chequered by little hopes and fears, growing, for the most part, out of causes too frivolous and inconsiderable to merit the slightest attention from a rational mind. With these or similar reflections ought the great mass of mankind to contemplate the awfulness of their situation in the meridian of their course; and the rapidity with which the first half of life has glided from them, coupled with the recollection of the numbers that are snatched from the world in the zenith of their gaiety and enjoyments, must occur to their minds; and to those, not wilfully blind, produce the most salutary effect. Yet, as has been most powerfully and truly observed—

“ At *thirty* man suspects himself a fool,
Knows it at *forty*, and reforms his plan;
At *fifty* chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought
Resolves, and re-resolves—then dies the same.”

We arrive, at last, to that cheerless period of existence to which we must all approach, if we live long enough—to that portion of life which can present no gladness of its own to gild the memory of the past, or inspire cheerfulness for the present. “All the comfort that can be now expected,” observes our great moralist, “must be recalled from *the past*, or borrowed from *the future*. The past is very soon exhausted; all the events or actions, of which the memory can afford pleasure, are quickly recollected; and the future lies beyond the grave, where it can be reached only by virtue and devotion. *Piety* is the only proper and *adequate* relief of decaying man. He that grows old without religious hopes, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery, in which every recollection must plunge him deeper, and where he finds only new gradations of anguish, and precipices of horror.” These able remarks none will deny the force of; the only difficulty will be, to arrest the progress of frivolity and inattention with earnestness sufficient even at this period of life to produce meditation.

Our author proceeds—

“ Do you call a man *old* at *sixty*? asks the world: and such is the world's general system of collusion and mutual connivance, that the common answer to the question is—*No!* But here, again, we have need to fix and determine the signification of terms. By

aged, and *old*, I apprehend we must understand the having outlived far the greater part of the average number of our years, and, of course, having but a small portion of that number remaining. *Aged* and *old* being relative notions, and relative to a fixed and general measure of time in life; between fifty and sixty, and between sixty and seventy, out of seventy years, certainly establish, in different proportions the relations of *age*, or *oldness*: as the poet is adventurous enough to say;

If truth in spite of manners, must be told,

Why truly fifty-five is something old.

"That this statement may not appear so contrary to the common opinion of mankind, as it is to the partial feeling of *the world*; let us enquire, what was the opinion of the wisest heathen nations, before *age* became so much an object of irritation and jealousy. According to the Greeks and Latins a man was called *πρεσβυτης*—*senior*, that is, *elder* or *aged*, as soon as he had completed his forty ninth year and had entered upon his fiftieth; and he was called *γερων*—*senex*, that is, *old*, from the age of fifty-six to the end of his life. If now, keeping in our mind the definition which has just been given of *agedness*, and *oldness*, we carry our eye to the Bioscope, we shall receive immediate demonstration of the truth and justness of that ancient designation. He who has entered his last decimal but one, is, in all certainty, *aged*; and he who has entered his last decimal, is, in all meaning, *old*, though others may be *older*."

Such are the main outlines of this useful and respectable publication. Our author's division of life is well founded, and calculated to excite reflection. If there be any errors, they must be imputed to enthusiasm in the cause of religion. Yet they will be found to occur but seldom, whilst the reader will discover excellencies in almost every page.

It is with reluctance that we can bring ourselves to notice any point, in which our opinions do not fully coincide with the propounder of so much truth and wisdom. We must, however, dissent from his observations on the "*Macrobiotic Art, or Art of prolonging Life*." The writer of the "*Code of Longevity*," (the publication in which the principles of that art are developed) has given umbrage to our author, by his attempts to increase the *ordinary* duration of life. In the code it is observed, that "the bills of mortality convey some of the most important instructions; by means of ascertaining *THE LAW, which governs the waste of human life*." And "that if any person, possessed of a plain, but sound understanding, and whose health is not materially injured, will carefully peruse its pages, and will apply the facts therein contained, to his own particular

case, occasionally calling in the assistance of an enlightened medical friend, when any important alteration takes place in his constitution or bodily functions, he can hardly fail to add *from ten to twenty, or even thirty years, to his comfortable existence.*"

Our author, speaking on this subject, introduces the opinion of Seneca. "What does it matter," says that great moralist, "how soon you reach your end, since you must inevitably arrive at it? We ought not to be anxious to *live a long while*, but to *live long enough*. To live *long* depends upon fate, to live *long enough*—on ourselves. That life is *long* which is *full*: and it is full, whenever the mind has repayed it for the measure of its time." It cannot be doubted that those whose lives are pure and upright, and who are not merely outwardly sanctified, but inwardly devout, do not require an extensive prolongation of this life, to prepare them for the next. If the uniform tenor of their existence has been suitable to the purposes of their creation, then, indeed, may it be said, they have lived long enough. Yet where shall we find the individual whose life has been so strictly in accordance with rectitude, as to make him prepared to welcome the approach of death. Seneca, in the remark just quoted, supposes a state of mental purity that will rarely, if ever, be found: and our author with a mind elevated by the sublimity of his subject, and altogether forgetting that his work is addressed to erring mortals, has adopted an idea, which however beautiful in theory, is not applicable to society, even in its primitive state of simplicity, much less in an age of frivolity and licentiousness.

"What should we think of a *youth*," says our author, "who should, in the *smallest degree*, care to govern his view of life, by (that which is the avowed object of the *Macrobiotic art*) the prospect of adding *ten, twenty, or even thirty years, of comfortable existence* to the end of his *seventieth year*?" He speaks of the mode of prolonging life recommended in the "Code of Longevity" as an "*artificial superannuation*;" and utters a pious ejaculation, on the advantages of our natural life, in not having "imposed upon us the additional task of *labouring for a little more old age*." We have no greater desire than Mr. Penn, to observe in youth that overweaning anxiety and thoughtfulness, that may be deemed unnatural in the spring of life: yet we should rejoice to see them in some degree regulated by the precepts of the Macrobiotic Art: and this would, assuredly, be the case, were parents more attentive than they are to the health and moral habits of their children. From

the objections of our author to this art, it would appear that there was something very repugnant in its principles, and that its effects were still more to be dreaded. In fact there is nothing new in the system: its leading principles are to be found in the writings of all our moralists; it merely recommends temperance, regularity, and a careful abstinence from every excess that might prove hurtful to the health and constitution. Can it be doubted that an attention to these points would add many years to our COMFORTABLE EXISTENCE? or that their strict observance would in fact render us more moral and more happy? But our author, admitting that a correct life will add to its own duration, holds this up to his readers, as creating an "artificial superannuation" to his "seventieth year," and the "labouring for a little more old age." We are really at a loss to conjecture by what arguments such opinions can be supported; which, if they mean any thing, would imply that the extension of life, produced by the Macrobiotic Art, merely added to the period of suffering age: and that the only result of our endeavours to prolong our existence, would be an increase of pain, unattended with any portion of enjoyment! But why should the addition be to our *seventieth* year? Had Mr. Penn taken the trouble of consulting the bills of mortality, and the tables of calculation founded on them, he would have perceived that seventy years are *not* the mesne duration of life; since in the country not more than one individual in nine attains that age; and of those residing in the metropolis only one in thirteen. With this fact in view, which is clearly ascertained, he might have offered some useful observations; and convinced his readers, that in estimating life at seventy years, he exceeded the limits of nature, and the results of experience.

In differing from our author on this point, we must observe, that the numerous excellencies throughout the work amply compensate for an erroneous opinion, which neither derogates from his good sense in other respects, nor from the substantial utility of his publication. Mr. Penn has accomplished in a most respectable manner, a very difficult undertaking. To ascertain with greater certainty, or to attempt to apportion more minutely, the various duties attendant on each distinct compartment of our existence, would be a task both visionary and absurd. The Andrometer, framed by Sir William Jones, will demonstrate the folly of such a project. This distinguished character ingeniously contrived his Andrometer, which was a species of Dial similar to the Bioscope, forming "a scale of human attainments and enjoyments." Yet, although he drew it out for the government of his own conduct, and as a general

plan of life, it in no respect corresponded with the course he adopted; and after vainly apportioning his progressive advance to his seventieth year, he died ere he attained the forty-eighth division of his scale.

Each division of this excellent work is illustrated with references to classic and moral writers, accompanied by judicious remarks, displaying a mind stored with useful information, and capable of the most sound reflection. Addison observes, that we make provisions for this life, as though it were never to have an end, and for the other as though it were never to have a beginning. To correct this fatal indifference, our author has devoted much labour and reflection; and it is our decided opinion, that the result of his exertions cannot fail to render the most important benefits to the cause of religion and morality. s.

ART. III.—*The Circle of the Mechanical Arts: containing Practical Treatises on the various Manual Arts, Trades, and Manufactures. By THOMAS MARTIN, Civil Engineer. Assisted by eminent Professional Mechanics and Manufacturers. Illustrated by numerous Engravings. 4to. Rees. 1815.*

WE have much satisfaction in offering our remarks on the present work, which will recommend itself to general attention by the importance and novelty of the various subjects it treats upon; for although consisting of little more than six hundred quarto pages, we consider it a book of extensive information; abounding in accurate details of manufacturing processes, and in clear descriptions of useful machinery.

Numerous works of the same kind have been published in Germany and France, as well as in England; but those in highest esteem have been executed upon so large a scale, as to deprive artificers in general of the advantages derivable from them: such publications being necessarily confined to the libraries of the rich, or repositories of the learned. Similar has been the fate of the different Cyclopædias: the expense alone has rendered them destitute of any utility to artists, and wholly defeated the purpose which they were designed to accomplish. But this volume, while it will be found to comprehend whatever is practically useful to tradesmen, or amusing to gentlemen, who read only to increase their stock of knowledge, is exempt from the slightest objection on this ground; being of moderate cost, and concise dimensions.

Considering how difficult it is to extract information from persons practically engaged in any art, and how reluctant they are to

communicate the mystery to the attainment of which they have devoted much labour, we are sensibly struck with the assiduity and talent demonstrated by our author, in obtaining and developing so large a variety of interesting and profound matter as appears in his publication, and which has hitherto remained concealed from general curiosity. It is notorious, that artists and tradesmen are, for the most part, extremely solicitous to keep inviolably secret the principles and processes of their respective vocations; and it has frequently been a subject of regret, that those most disposed to afford information, are utterly incapable of gratifying their disposition, from total ignorance of literary accomplishments. Many, also, refuse explanation, from thinking that professional *arcana* ought not to be betrayed: but we believe by far the greater number are unwilling to converse on the subject, lest free disclosure of their own acquirements should expose their deficiencies, and prove that what they ostentatiously profess, depends not so much on personal skill, as on rules and axioms of which they have heard but the bare mention.

We observe that there is a source of useful intelligence of which Mr. Martin has availed himself to render his performance more edifying, and in the employment of which he has displayed considerable judgment and discrimination: we mean specifications of patents. We cannot pass this topic, without expressing our concern that some legislative provision has not been enacted, to impede the facility with which foreigners convert to their own emolument the ingenious discoveries of Englishmen. It is well known, that a native cannot infringe a patent right, without incurring high penalties; and, surely, it is the simplest justice to protect patentees from the surreptitious encroachments of aliens. What can be more mortifying, than that an artist, who, in addition to great labour, and the consumption of many studious years, has expended large sums in the bringing to perfection an invention of extensive utility, shall be in danger of having his views frustrated, and his skill rendered profitless, in an hour, by the copying of his specification by a stranger; the liability to this intrusion, (an intrusion which, if not sanctioned by the laws, may at least be committed without violating them) must operate not only to chill the ardour as well as to cramp the genius of meritorious men, but, likewise, to produce their absolute ruin; for a machine may be constructed on the Continent for one moiety of the sum which it costs in England: and in many parts of Europe, labour and workmanship may be often procured at only one-fourth of English wages—circumstances these which totally disqualify

the genuine projector from reaping any benefit from his discovery.

We now proceed to submit an alphabetical vocabulary of the specific trades and manufactures which Mr. Martin has included in his "Circle of Arts."

Architecture	Mining
Bridges	Modelling
Baking	Musical instrument making
Basket-making	Nail-making
Block-making	Needle-making
Book-binding	Painting-house
Brewing	Paper-making
Bricklaying	Pin-making
Brick-making	Pipe-making
Brush-making	Planing
Button-making	Plastering
Cabinet-making	Plumbery
Carpentry and Joinery	Pottery
Carving and Gilding	Printing
Coach-making	Rectification
Comb-making	Rope-making
Coopering	Sawing
Cotton manufacture	Shot-making
Currying	Slating
Cutlery	Soap-making
Dyeing	Staining of Paper
Engineering	Starch-making
Enamelling	Tallow and Wax Chandlery
Engraving	Tanning
File-making	Tin-plate working
Founding	Turning
Glass-making	Watch and clock making
Glazing	Weaving
Gold-beating	Wheelwright
Gun-making	Wire-drawing
Hat-making	Wool-combing
Japanning	Practical Geometry.
Masonry	

It will be readily perceived, that to give even an outline of the processes of these numerous arts, is much beyond our power. Our limits, indeed, will not allow us to do more, than to select a few of the prominent subjects as they are explained by the author, and to add such observations as may result from their consideration.

We find in the chapter on Engineering, an art which has rarely been treated of in similar publications, many observations well worthy of practical regard.

To the remarks concerning waggons, on cast iron rail roads, we shall call the reader's attention. It has been said that iron rail-ways have not yet received all the improvement of which they are susceptible; but the following facts will evince the great saving of animal power to which they have given rise.—Mr. Martin says,

“ First with a declivity of one and a quarter inch per yard, one horse takes downwards three waggons, each containing two tons: Second, in another place, with a rise of 1 six-tenth of an inch per yard, one horse takes two tons upwards. Third, with eight feet rise in 66 yards, which is nearly one-fourth of an inch per yard, one horse takes two tons upwards. Fourth, on the Penryn railway, (same slope as above) two horses draw downwards four waggons, containing one ton of slate each. Fifth, with a slope of 55 feet per mile, one horse takes from 12 to 15 tons downwards, and four tons upwards, and *all the empty waggons*. Sixth, at Ayr, one horse draws on a level five waggons, each containing one ton of coal. Seventh, on the Surry railway, one horse on a declivity of one inch in ten feet, is said to draw thirty quarters of wheat.—From these cases, and the known laws of mechanics, we may perhaps safely infer, that where the apparatus is tolerably good and well constructed, and the slope ten feet per mile, two horses may draw five tons upwards and seven tons downwards.”

In speaking of the art of Enamelling, he says,—

“ Enamelling is the art of laying enamels on metals, as gold, silver, copper, &c. and of melting it at the fire, or of making divers curious works in it at a lamp.”

This art is of such great antiquity, as to render it difficult, or impossible, to be traced to its origin. It was evidently practiced by the Egyptians, from the remains that have been observed on the ornamented envelopes of mummies. From Egypt it passed into Greece, and afterwards into Rome, and other provinces, whence it was probably introduced into this country, as various Roman antiquities have been dug up in different parts of Britain, particularly in the *Barrows*, in which enamels have formed portions of their ornaments.—The following are instances in proof of the antiquity of the art in this country: a jewel found at Athelney in Somersetshire, and now preserved at Oxford, bears an inscription from which there is no doubt it was made by order of King Alfred. The gold cup given to the corporation of Lynn in Norfolk, proves that the art was known among the Normans; as the sides of the cup are embellished with various figures whose garments are partly composed of coloured enamels.

The tomb of Edward the Confessor, in Westminster Abbey, built in the reign of Henry III. was ornamented with enamels; and a crozier of William of Wykham, in the time of Edward III. exhibits curious specimens of the application of the arts of enamelling. Mr. Martin says—

“ Enamels are vitrifiable substances, and are usually arranged into three classes, viz. the transparent, the semi-transparent, and opaque. The basis of all kinds of enamel is a perfectly transparent and fusible glass, which is rendered either semi-transparent or opaque, by the mixture of metallic oxydes. M. Klaproth some years ago read to the Royal Academy of Sciences at Berlin, a very elaborate paper, the result of much research, ‘on the pastes, coloured glasses, and enamels of the ancients.’ ”

From this we learn, that the art of colouring glass seems to be of nearly the same antiquity as the invention of making it. This is proved, not only from written documents, but likewise by the variously-coloured glass and corals with which several of the Egyptian mummies are decorated. This art pre-supposes some chemical knowledge of the metallic oxydes; because these are the only substances capable, as far as we know, of producing such an effect. Still a difficulty occurs; what were the means and processes employed by the ancients for this purpose? They had no acquaintance with the mineral acids, which at present are usually employed in the preparation of metallic oxydes.

It is, however, certain, that among them the art of giving multifarious colours to glass must have attained to a considerable degree of perfection, as Pliny mentions the artificial imitation of the carbuncle, which was at that time a gem in the highest estimation.

During the reign of Augustus, the Roman architects began to make use of coloured glass in their Mosaic decorations; and it is known that an application of glass pastes was resorted to in a villa built by the Emperor Tiberius on the island of Capri. Several specimens of this coming into the hands of Klaproth, were subjected by that able chemist to a chemical analysis; and he has given a very particular account of the several processes which he performed, to ascertain the component parts of the different coloured glasses found in the ruins of the above-mentioned villa.

His first attempt was upon the antique red glass, of which the colour is described as of a lively copper red. The mass was opaque, and very bright at the place of fracture; and of two

hundred grains finely triturated, he found the constituent parts to be

	GRAINS.
Silex - - - - -	142
Oxyde of lead - - - -	28
— of copper - - - -	15
— of iron - - - - -	2
Alumine - - - - -	5
Lime - - - - -	3
	<hr/>
	195
Loss - - - - -	5
	<hr/>
	200 grains.

“ In green glass he found the constituent parts the same, but in different proportions; both receive their colour from copper; and the reason why this metal produces in the one a red, and in the other a green colour, depends on the different degrees of oxidation; it being an ascertained fact, that copper in a state of a sub-oxyde, that is, only half saturated with oxygen, produces a reddish enamel; but when fully saturated with oxygen, the enamel yielded is green.

“ Mr. Klaproth next analyzed the blue glass paste, in which he found that, next to the silex, the oxyde of iron is the predominant article. He expected to find that the colour had been given by cobalt, but could not discover the smallest trace of it, and therefore he inferred that its blue colour entirely depends on the iron.

“ This excited in him no surprise, knowing that iron, under certain circumstances, is capable of producing a blue enamel; as is clearly exhibited by the beautifully-coloured blue *scoriæ* of iron, which are frequently met with in the highly-heated furnaces on smelting iron stones.”

Our object in referring to these experiments, is to shew the fact, that the coloured glass pastes of the ancients agree in many respects with modern enamels.

According to the writer in Rees's Cyclopædia, white enamels are formed by melting the oxyde of tin with glass, and adding a small quantity of manganese to increase its brilliant tint. The addition of oxyde of lead, or antimony, produces a yellow enamel; but a more beautiful yellow may be obtained from the oxyde of silver. Reds are formed by an intermixture of the oxydes of gold and iron; that composed of the former being most beautiful and permanent. Greens, violets, and blues, are formed from the oxydes of copper, cobalt, and iron; and these, when intermixed in different proportions, afford a great variety of intermediate colours: and it is asserted, that the finest

quality of Venetian enamel is owing to an admixture of a peculiar substance, which is occasionally thrown out of the volcano of Mount Vesuvius. On this subject our author, as on most others, is very intelligent and instructive.

We shall now give a short abstract of the art of PIN-MAKING; for, although a pin is apparently an insignificant instrument, it has become a very important article of English commerce.

Our author says, "The art of making pins of brass wire was not known in England before the year 1543. By statute 34 and 35 of Henry VIII. cap. 6, it was enacted, "that no person shall put to sale any pins, but only such as are double headed, and have the heads soldered fast to the shank of the pins, well smoothed, the shank well shapen, the points well ground, filed, cauted, and sharpened." From this extract it should appear, that the art of pin-making is but of late invention; probably it was introduced from France.

Our author then proceeds—

"The pin manufactory was introduced into Gloucestershire in 1626, by John Tilsby. There are now in Gloucestershire nine distinct pin manufactories, which employ together at least 1500 persons. The pins sent annually to the metropolis amount to the value of £20,000; but the chief demand is from Spain and America."

Though pins are apparently of simple construction, their manufacture is not a little curious and complex. We have traced, says the traveller, with much pleasure, the whole process in the manufactures of Gloucester, and observed that the article, small as it is, passes through several hands from its first state of rough wire to its being stuck on paper for sale. The following may suffice for a general sketch of the method.

"When the brass wire, of which the pins are formed, is first received at the manufactory, it is generally too thick for the purpose of being cut into pins. The first operation is, therefore, that of winding it off from one wheel to another with great velocity, and causing it to pass between the two, through a circle, in a piece of iron of small diameter. The wire being thus reduced to its proper dimensions is straightened by drawing it between iron pins fixed in a board in a zig-zag manner, but so as to leave a straight line between them; afterwards it is cut into lengths of three or four yards, and then into smaller ones, every length being sufficient to make six pins; each end of these is ground to a point, which is done by boys, each of whom sits with two small grinding stones before him turned by a wheel. Taking up a number in his hands, he applies the ends to the coarsest of the

two stones, being careful at the same time to keep each piece moving round between his fingers, so that the points may not become flat; he next gives them a smoother and sharper point, by applying them to the other stone. By this means a lad of fourteen years old is enabled to point 16,000 pins in an hour: when the wire is thus pointed, a pin is taken off at each end, and this is repeated. The next operation is that of forming the heads, or, as it is termed, head-spinning, which is done by a sort of spinning-wheel, one piece of wire being thus with great rapidity wound round another, and the interior one being drawn out, leaves a hollow tube between the circumvolutions; it is then cut with spears, every two circumvolutions or turns of the wire forming one head. These are softened by throwing them into iron pans, and placing them in a furnace till they are red hot. As soon as they are cold, they are distributed to children, who sit with anvils and hammers before them, which they work with their feet by means of a lathe; and taking up one of the lengths, they thrust the blunt ends into a quantity of heads which lie before them; and catching one at the extremity, they apply it immediately to the anvil and hammer, and by a motion or two with the foot, the pointed end and the head are fixed together in much less time than it can be described, and which is a dexterity only to be acquired by practice."

We have copied our author's plain account of the manner in which pins are fabricated; and it will be found, that the processes of the other arts and manufactures are described in terms equally explicit. It cannot but be surprising to our readers, how it is possible for a manufacturer to work such an article as a pin at so small a value, since it appears to require so much trouble and labour. This enigma is somewhat solved, by considering the ultimate effect of the division of labour. If, for instance, 300,000 pins could be completed within the space of twelve hours by thirty workmen, the work being divided into thirty parts, and each man having assigned to him a thirtieth portion of the work, the quantity completed would be equal to 10,000 pins each man; but if one of these workmen, being a proficient in *all the branches* of pin-making, should undertake, without assistance, to complete his proportion, instead of effecting the order of 10,000, he would have difficulty to complete 1000. Such is the advantage of dividing the parts of labour in manufactories.

More time cannot at present be allotted to explain many material parts of the "Circle of Arts;" but we can warmly recommend this book to our readers' notice. Their attention will be directed to an elaborate article on Carpentry, which ought to have been mentioned at large by us. But, indeed, all the trades more particularly appertaining to, and connected

with, Building in general, will be found under their several heads very edifying, and meriting particular attention.

The Woollen and Cotton Manufactories are very laudably enlarged upon, as they are manufactories on which the revenues of the country are very dependant.

Considerable pains have been taken to diffuse information respecting the useful trades in domestic life, viz. Baking, Basket-making, &c.

The plates demonstrating the machinery are, for the most part, delineated with peculiar neatness and perspicuity.

Upon the whole, we may recommend "The Circle of the Mechanical Arts" to persons of various classes and ranks of life: to gentlemen who are fond of mechanical pursuits, or who for amusement superintend the works going on upon their own estates, or who wish to be informed of the manufacture established in their own neighbourhood, or of those which they may meet with in their travels. It will, likewise, be found most particularly useful to persons engaged in trade; to youths apprenticed to learn the arts described; as well as to practical men in general. The whole is written with candour, and very well expressed; and the author is highly deserving the countenance of the public.

T.

ART. IV.—1. *An Answer to the Speeches of Mr. Abbott, Sir John Nichol, Mr. Banks, &c. &c. on the Catholic Question, debated in the House of Commons, 24th of May, 1813; with additional Observations.* By GEORGE ENSOR, Esq. Author of different Publications. 8vo. Pp. 116. Johnson.

2.—*No Veto: Restoration of Violated Rights.* By GEORGE ENSOR, Esq. 8vo. Pp. 53. Dublin. 1815.

[Continued from p. 147.]

FROM the cursory view we have taken of European toleration, no doubt can remain of the perfect safety of Catholic emancipation.

The United States of America furnish another and an illustrious instance of the practicability of uniting every sect under one government, without the slightest manifestation of ill-will upon the score of religious opinions. The population of that formidable Republic being composed principally of persons whose fathers were British subjects, it might be expected, that the spirit of religious persecution would prevail in America.

The contrary, however, is universally known to be the case. Our author observes, that

“ Priestley, who had a numerous congregation in England, where the Unitarians were persecuted by the laws, and assailed by the established clergy, never counted at Northumberland in America more than thirty hearers. Yet all circumstances conspired to increase his sect;—his philosophical reputation—his sufferings in England—his republicanism—his zeal—every thing conspired to make his doctrines interesting and contagious, excepting that America presented no religious establishment to give poignancy to these several causes. Talleyrand has remarked in his American Memoir, that, though it might be supposed the same sects transplanted from England would continue to preserve their character in America; yet, on the contrary, they cause no agitation—all co-exist, he says, in an unalterable calm—and that even each individual of the same family pursues in peace his peculiar worship. This profound tranquillity he attributes to the equality with which all sects are treated—*l'égalité des cultes*. En Amérique, aucun n'est proscrit, aucun n'est ordonné; deslors point d'agitations religieuses.”

If, however, the example of the whole world, with some trifling exceptions, furnish evidence of unrestricted justice on the score of faith; the British government, superadded to its intolerant spirit, displays no small portion of inconsistency. One of the first principles of equitable legislation is, the strict equality of the laws; and a government to be just, should, at any rate, be rigidly impartial to all of the same denomination. The Catholic population of the United Kingdom may be distributed into four classes, viz. English, Irish, Scotch, and Canadian. The two former are oppressed, and treated with the most disgraceful intolerance; whilst the two latter are admitted to an unlimited participation of equal rights.

It would be difficult to account for these cruel and capricious distinctions, did we not know, that the measures of governments are dictated rather by POLICY, than PRINCIPLE; and that whilst the Protestants are strong, the Catholics are weak. This is the real ground of the present bigotted system. Yet this conviction renders the cause of the Irish more desperate. For until the people at large shall join their exertions to those of the Catholics, the prospect of unconfined toleration must be yet very distant. The Protestant interest is, however, called upon, in justice to itself, to support with zeal the cause of universal religious equality, the essential welfare of the country and the character of the nation being most disgracefully com-

promised by the course adopted by ministers upon this momentous question.

Let those who, from feelings of apprehension, would still keep the Catholics beyond the pale of the British constitution, reflect on the privileges of the Canadians. This is a further, and a very strong proof, that this highly-respectable body needs no restriction for the preservation of social order. And it, besides, unveils the hypocrisy of our state functionaries, in fomenting a popular delirium against a religious sect at home, which it treats with liberality in a distant settlement, by confiding to it nearly the whole management of the government. Canada presents as strong an instance as can be conceived of the orderly conduct, loyalty, and devotedness of the Roman Catholic population to the British government. Its House of Representatives consists of fifty members, (very few of whom are Protestants,) all freely chosen by the will of the people; the government has not even the assistance of a corrupt borough, nor can it by its influence return one member. To these are added a Senate, consisting of about twenty individuals, nominated of course by the crown, with a governor as president. This government is formed upon, and indeed is a complete practical illustration of, the British Constitution, divested of the excrescences that fasten on the latter, sap its foundation, and undermine and destroy its numerous excellencies. Such is the form of government with which our ministers trust, from motives of necessity, a Catholic community. And the experience of its firm adherence to the mother country, when invited to revolutionize by a neighbouring power; its peaceful disposition at all times; and, finally, the perseverance and bravery of its exertions in repelling the recent invasion attempted by the United States,—clearly shew that Catholics may be safely entrusted with governmental control; and that there is nothing in the Catholic character in any way dangerous to civil authority. The conduct of this province, at the period when the people of the United States threw off the British yoke, may be powerfully adduced as indicative of Catholic loyalty. Mr. Ensor, speaking on this subject, observes, “that while these rebelled, Catholic Canada remained loyal to England. The sequel is still more extraordinary. England pensioned the Protestant loyalists of the revolted provinces, but her liberality in no way extended to the Canadians; their loyalty was found deficient; they wanted faith, such as the thirty-nine articles authorise.”

We shall but very briefly allude at present to the mode of treatment experienced by the Catholics of England, Ireland, and

Scotland. The Scotch are admissible to all offices of the state: the English and Irish to none. Upon what principle can this inequality be justified? If unrestricted toleration be conceded to the *Scotch*, merely because they are *few* in number, and consequently *not to be feared*; this is *precisely* the situation of the *English* Catholics, who are, notwithstanding, even *more* unjustly treated than the *Irish*; the latter enjoying the privilege of the elective franchise, which the former do not. If, again, complete enfranchisement be granted to the *Canadians*, because the population is *Catholic*, and because they are consequently *strong*, such too is the case with the Catholics of *Ireland*, who are considerably *more* numerous than the *Canadians*, and even more so now than they *formerly* were, which clearly evinces that *persecution* will *never* produce religious converts. If entire religious equality can be safely granted to the Catholics of a distant province, without endangering the loss of the colony; surely it may, with equal safety, be conceded to those at *home*, who, in addition to their possessing, as an integral part of the empire, a substantial interest in the state, are more readily controllable by the immense *standing armies* which an unjust war has *entailed* upon us.

We shall conclude this division of our enquiry, by calling the reader's attention to the difficulties and animosities engendered by religious dissensions in Poland, before her partition by the lawless band of robbers that despoiled her of her liberties and her rights. The language used by Mr. Wroughton, the British minister at Warsaw, shews the inclination of our government to address philosophy to others, and reserve folly to regulate its own concerns. The declaration issued by that gentleman contends against "the injustice and impolicy of excluding the professors of Christian doctrines from honourable employments, and from the means of serving their country;" and expresses "the confident expectation of his Majesty, that the wisdom of the nation assembled would consider the cause of the virtuous but unhappy dissidents as closely connected with the fundamental interests of the Republic, and that by re-establishing them in the possession of their rights and privileges, they would provide a remedy for the evils which distracted the state."

If the experience of the present liberal and enlightened age demonstrate the absurdity of entertaining mistrust towards professors of the Catholic faith, and if in other states they evince uniform submission to the government, and observe the utmost good will and harmony in the general intercourse with their Protestant fellow subjects, there can be no reason why they

should be kept beyond the pale of the British Constitution. Their loyalty is not questioned by their most zealous and infuriated opponents. Nay, Sir John Nichol, and other puritanical orators, bear the most unequivocal testimony to this point. To what cause then must we impute this strange disinclination to do justice? It is so inconsistent with the national character to act ungenerously, that we are puzzled to account for the prejudice still existing among a large portion of the people upon this important question: it can be imputed only to that species of prejudice which characterizes Englishmen, and which will maintain the most tyrannic sway over their reason, until reflection and commiseration shall work their gradual but certain progress in the cause of liberty and right.

We shall now proceed to the second topic of inquiry, and compare the prominent tenets of the Roman Catholic faith with those of our own. In entering upon this investigation, it is not our intention to dwell minutely upon the several points. Considering it a delicate task to comment upon the dogmata of any church,—we feel no desire to reflect upon the credulity or hereditary prejudices of any class of religionists, so long as they do not invade the independance of others, and arrogantly assert their own perfection, by maintaining an intolerant supremacy. We are aware that it will be replied by some to the observations we are about to offer, that there are articles of the established creed which are not to be interpreted strictly—being the mere clinging to forms and tenets mostly disregarded and commonly disbelieved, but which are entitled to veneration from their antiquity. In answer to this, we should merely observe, that the same allowance must be made for Roman Catholics, the well educated of whom are as free from bigotry as the same class of Protestants, although they may not *openly* dissent from the faith to which they are born. Superstition is the greatest enemy of religion. In the reign of William III. an attempt was made, and a committee of bishops and others appointed, to re-model the church service, and regulate the omission of the most objectionable parts. Had this measure been attended with success, there would be fewer dissenters from the existing establishment; which would have been better suited to the universal progress of intellect than it now is. In proportion as man becomes more enlightened, religion will become more philosophical. Much more benefit would therefore be produced by the general diffusion of knowledge amongst all classes of the Irish, than by all the legislative enactments that ever were made. Matters of conscience, as they regard the

intercourse between man and his Maker, are naturally placed out of the province of legislation.

The principal grounds on which the objections to the Catholics rest, are, firstly, the belief imputed to its professors in the Pope's infallibility; secondly, the doctrine of Transubstantiation; thirdly, the power assumed by their priests to grant absolution; and, fourthly, the intolerance of the Romish Church in consigning to perdition all who may differ from it in matters of faith. It is scarcely necessary to examine these charges separately to shew their absurdity. The uniform practice of virtue and morality, which distinguishes the Catholics in their intercourse with society, would alone refute such disgraceful calumnies. We shall, however, slightly observe upon each, in order to shew their complete fallacy.

Respecting the Pope's infallibility our author observes—

“No Catholic of understanding affirms that the Pope is infallible. This is one of the many current falsehoods entertained against the Catholics. But suppose they did. Do not English Protestants affirm that their King can do no wrong? And what mighty difference is there between being always right, and being never wrong?”

The Catholics certainly recognize the Pope as the head of their church, as we do the King; but they deem him such merely in a spiritual, and *not* a temporal, capacity; being willing to bind themselves by oath or any other obligation as to the limits of the papal jurisdiction. Indeed, their recent refusal to obey the mandate of the Court of Rome, signified by M. Quarantolli, clearly manifests a determination not blindly to yield obedience to that power even in the internal regulation of their church.

As to the doctrine of Transubstantiation, it is merely necessary to advert to the thirty-nine articles, or the communion service of our own church. Their similarity to the Roman Catholic faith, in several particulars, is clearly evident. The Catholic statement of the mystery,” says our author, “is, that the substances taken undergo an actual mutation,” while the Protestant church in the twenty-eighth article affirms that “the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is partaking of the blood of Christ.” The same species of faith pervades many of the prayers used in administering the sacrament. The following words will not admit of two constructions: “Grant us, therefore, gracious Lord, so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by

his body, and our souls washed through his most precious blood."

The doctrine of Absolution is the next point; and this again, we must observe, is pretty much the same in both churches: in the Catholic, remission is granted at all times on confession and *repentance*, after the prescription of some mode of punishment suitable to the offence and the individual: in the Protestant, whilst the pulpit resounds with declamations against a death-bed repentance, as arriving too late for salvation, absolution is presumptuously administered to the sick or dying. If any one can be so irrational, as to believe that a bed of sickness can vest in man the power of granting remission of offences committed against God, it will be found that this point in the Protestant faith is not less injurious to the well-being of society, than the more general mode adopted in the Catholic religion; because it holds out the idea of forgiveness at the last hour, whilst it denies the power of man to grant absolution at any other period when it might prove more salutary to the individual. We admit that the belief in such a principle is very consolatory in the hour of death, yet it must be viewed as merely administering at that awful moment to the most fatal and dangerous of all self-delusions. The decree of absolution is most clearly and decidedly worded. We shall extract it, (being necessarily connected with the subject,) with no further observations, than that it unconditionally asserts the power of the Protestant church to absolve all sinners, without the slightest reservation; that it goes to the full extent of that employed by Catholics; and that if the power to absolve at all be conceded to the church, it is as applicable in health as in sickness, and for the most enormous crimes as for the slightest offences. It proceeds thus: "Our Lord Jesus Christ, *who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name,*" &c.

The intolerance of the Church of Rome is the next and last point to which the Protestants object. This characteristic, however, chiefly betrays itself in a creed, which has been adopted as a fundamental part of the Protestant faith, "which, except a man believe faithfully, he cannot be saved." Such is the tolerant spirit of the Protestants that a priest must subscribe his belief to this creed before he can be ordained: and recite afterwards to his auditors on thirteen appointed days in the year, when the principal and most intellectual portion of his congregation, either withhold their attendance, or listen with the most painful

emotions to the unchristian and horrible denunciations of Monkish intolerance.

We are not aware that our Protestant readers can regard the preceding observations either as unjust towards their religious faith, or unfair in respect to the letter as well as spirit of the established church. It has been our intention equally to avoid attacking religious prejudices, and placing an unwarrantable construction on any part of the church service. We have considered the various points according to their simple and obvious meaning. If they declare one thing and signify another, then can they be neither consistent with the purity and truth, which ought to distinguish our addresses to the Deity; nor congenial with the improved feelings and advanced state of society. If they are to be regarded in their strictest interpretation, and as meaning what they say, then indeed ought we to make every allowance for the delusions, if such they be, of the Catholics. Our limits preclude us from extending this article in the present number: we must, therefore, reserve our final observations on this interesting subject to our next. s.

ART. V.—*An Exposition of the Causes and Character of the late War with Great Britain. Published by Authority of the American Government.* Washington printed. London, reprinted and published by W. I. Clement, Strand. Pp. 101. 1815.

THIS state paper (for it is understood to be official) redounds highly to the credit of the American Government. Powerful in fact, cogent in argument, explicit in narration, it is an admirable record of wise and dignified policy, and an enlightened appeal to common sense and common justice. Exaggeration of truth and propensity to abuse, are alike foreign to its pages; and though it must be regarded as an *ex parte* statement, it bears the stamp of rectitude so strongly impressed, and exhibits the features of candour and honesty so decidedly marked, that it is impossible to rise from its perusal unconvinced of its sincerity, or uninfluenced by its allegations. It is, also, characterized by a spirit, which, above all others, must be gratifying to Englishmen,—the spirit of INDEPENDANCE; a spirit which, scorning to purchase friendship at an ignominious price, and proudly prepared for war, while it is ever foremost to cherish peace, is the only security for the preservation of national honour, the only bulwark of national integrity.

The document is entitled, by the London publisher, "An

Exposition of the Causes and Character of the *late War*." It was, however, published at Washington in the February of the present year, while the war was still pending. It originally appeared in the American journals, subsequently it was printed in the form of a pamphlet, and circulated in every quarter of the United States. It was intended "as an *appeal* to the people, in order to point out the necessity of such mighty and efficient preparations, for the campaign of 1815, as would assure its successful termination, by the expulsion of the British from every part of the American continent! The proposal by (of) the Secretary of War, for raising 100,000 men, was part of this plan of vigorous measures; but the arrival of the advices of peace having been concluded, put a stop to these proceedings, and to the publication of the *appeal*."

The main causes of the American contest, as the British public is well apprized, and as it is distinctly unfolded in the paper before us, were, the forcible seizure and detention of seamen under the protection of the American flag, and the violation of the commercial rights of neutral powers, by the navy of England, under the auspices and authority of the English government. The first of these causes appears to have existed some time before the Revolution in France, and even at that epoch to have assumed a magnitude threatening the very safety of the United States, and particularly alarming to their independence and sovereignty. In the year 1792, it was represented to our Ministry by Mr. Jefferson, secretary of state, that the impressment of American seamen had excited considerable irritation,—that it would be a matter of extreme "difficulty to avoid making immediate reprisals on their seamen in the United States,"—and that "unless they would come to some accommodation which might ensure the American seamen against this oppression, measures would be taken to cause the inconvenience to be equally felt on both sides." These intimations and remonstrances were succeeded by negotiations, which embraced, on the part of England, claims deemed utterly incompatible with the dignity of America, and propositions remote from the point of litigation. They were, of course, ineffectual: they were, however, renewed, year after year, but without any amicable result. The outrage upon the Chesapeake was perpetrated; and the American government, stung with a sense of aggravated insult, and goaded by a series of unparalleled aggressions, contemplated the vindication of the national honour by an appeal to arms. Even in this state of things, if we may place any reliance in the "*Exposition*," adjustment was within our reach. The Americans still protested an anxious desire to avoid hos-

tilities, and re-avowed their disposition to compose the differences between the two countries, upon a basis reciprocally beneficial. Negotiation ensued, and the question was again discussed; the issue was unfavourable. And the right of impressment, claimed and enforced by the British government, continuing with unabated rigour, and the injuries sustained by the American commerce from the period of the French Revolution, in consequence of our Orders in Council, becoming at length insupportable, war was determined upon, and declared.

It is but just to observe that, with respect to impressment, the United States, from a laudable wish to maintain peace, were willing to waive all objections to the entry of their vessels by British officers, and offered repeatedly such terms and stipulations as promised to secure to England the free exercise of her material claims, even at the expense of their own legitimate prerogatives. They certainly complained that we assailed their rights, in searching their ships and withdrawing those who were under their protection; but they expressed the most cordial desire to participate in any treaty which should have for its object, the settlement of the controversy by a wise and temperate modification. But, when time evinced the inutility of overtures, and it seemed incontestable that no arrangement would result, their proffered concessions became null; and the inherent and uncontrollable immunity they possessed as a sovereign nation, of exacting respect to their flag from England, with whom they were in amity, revived in full force and in indefeasible right. That which is legally enjoyed and which the possessor is disposed conditionally to resign, cannot be lost, either by the tender of the conditions, or their rejection by the opposite party. And that America, from the æra of her independance, enjoyed the right of maintaining the integrity of her flag, and of resorting to arms for its defence, is as manifest, as that the same right is enjoyed by England.

It is a little indecent, we think, in our ministers to advance pretensions which they deny to other powers. They claim the privilege to attack the vessels of America, and tranship such of the crew as are English;—but ask them, whether they would permit America to retaliate upon British merchantmen or ships of war? they will answer, *No*. Ask them whether they would not punish such a violation of *our* flag, in a way that should best prevent its recurrence? they will answer, *Yes*. And why? Is it just, that the sovereignty and independance of one nation should be screwed so high as to militate against the sovereignty and independance of another, when between the two subsist professed harmony and attachment? Is it just, that one state

should so swell and magnify its dominion, as to tyrannize over another, whose equal footing with itself is acknowledged by all the world? Is one party only to repose under the olive branch, while the other is subjected to the horrors of the sword?

Grotius, Puffendorf, and Vattel, with the whole host of expounders of the *jus gentium*, must be thrown aside as worse than useless, if it be not a mandate of public law, *sic utere tuo ut alienum non lædas*. By the law of nations, England cannot arrest one of her own sons in a foreign state, though he stand charged upon credible evidence with the blackest of crimes, and though she has an undoubted claim to his allegiance. She has no process which would be recognized. Were she to make the attempt, her warrant would be laughed at, and her emissaries probably imprisoned. The interference of one government with individuals (inhabitants or sojourners) under another, is a thing unknown to the law of nations. How then can England offer any colourable reason for stopping the vessels of the United States, and forcing surrender of her native seamen? The ship of a free state is as sacred as the territory to which it belongs. It is on the ocean, what, in the emphatical language of our municipal code, a house is on land—the *castle of the proprietor*. And, as it would be totally unlawful for us to attack *vi et armis* any dwelling on the American soil, for the purpose of securing the person of an Englishman, so is it wholly without legality, to commit the outrage upon an American vessel which may chance to be his floating abode. The one being stationary, and the other loco-motive, creates no distinction in the eye of law. Inviolability, so far as foreign governments are concerned, and as England is in the case in question, equally appertains to both.

Should it be said, that, admitting this, a grievous hardship would necessarily ensue,—that individuals who have sworn fealty to the chief magistrate of England, would in many cases break their oath with impunity,—and thus allegiance become a mere name;—we answer,—that this hardship, and this breach of oath, supposing them to exist, are consequences of the *jus gentium*,—that the *jus gentium* wisely regards the sanctity of a foreign flag as superior to the claim of allegiance,—that the evil is incidental to all states,—and that, as England would deny to America the right of searching British ships, for the purpose of seizing American citizens, so she cannot, without palpable dereliction of principle, assume the right in her own case.

These remarks are eloquently illustrated in the following extract from the "Exposition."

" But, it must be again remarked, that the claim of Great Britain was not to be satisfied by the most ample and explicit recognition of the law of war; for, the law of war treats only of the relations of a belligerent to his enemy, while the claim of Great Britain embraced, also, the relations between a sovereign and his subjects. It was said, that every British subject was bound by a tie of allegiance to his sovereign, which no lapse of time, no change of place, no exigency of life, could possibly weaken, or dissolve. It was said, that the British sovereign was entitled, at all periods, and on all occasions, to the services of his subjects. And it was said, that the British vessels of war upon the high seas, might lawfully and forcibly enter the merchant vessels of every other nation (for the theory of these pretensions is not limited to the case of the United States, although that case has been, almost exclusively, affected by their practical operation), for the purpose of discovering and impressing British subjects.* The United States presume not to discuss the forms, or the principles, of the governments established in other countries. Enjoying the right and the blessing of self-government, they leave, implicitly, to every foreign nation the choice of its social and political institutions. But, whatever may be the form, or the principle, of government, it is an universal axiom of public law, among sovereign and independant states, that every nation is bound so to use and enjoy its own rights, as not to injure, or destroy, the rights of any other nation. Say then, that the tie of allegiance cannot be severed, or relaxed, as respects the sovereign and the subject; and say, that the sovereign is, at all times, entitled to the service of the subject; still, there is nothing gained in support of the British claim, unless it can, also, be said that the British sovereign has a right to seek and seize his subject, while actually within the dominion, or under the special protection, of another sovereign state. This will not, surely, be denominated a process of the law of nations, for the purpose of enforcing the rights of war; and if it shall be tolerated as a process of the municipal law of Great Britain, for the purpose of enforcing the right of the sovereign to the service of his subjects, there is no principle of discrimination, which can prevent its being employed in peace, or in war, with all the attendant abuses of force and fraud, to justify the seizure of British subjects for crimes, or, for debts, and the seizure of British property, for any cause that shall be arbitrarily assigned. The introduction of these degrading novelties into the maritime code of nations, it has been the arduous task of the American government, in the onset, to oppose; and it rests with all other governments to decide, how far their honour and their interests must be eventually implicated by a tacit acquiescence in the successive usurpations of the British flag. If the right

* " See the British declaration of the 10th of January, 1813."

claimed by Great Britain, be indeed common to all governments, the ocean will exhibit, in addition to its many other perils, a scene of everlasting strife and contention : but what other government has ever claimed or exercised the right? If the right shall be exclusively established as a trophy of the naval superiority of Great Britain, the ocean, which has been sometimes emphatically denominated, 'the highway of nations,' will be identified in occupancy and use, with the dominions of the British crown; and every other nation must enjoy the liberty of passage upon the payment of a tribute or the indulgence of a licence; but what nation is prepared for this sacrifice of its honour and its interests? And if, after all, the right be now asserted (as experience too plainly indicates) for the purpose of imposing upon the United States to accommodate the British maritime policy, a new and odious limitation of the sovereignty and independance, which were acquired by the glorious revolution of 1776, it is not for the American government to calculate the duration of a war that shall be waged in resistance of the active attempts of Great Britain to accomplish her project: for, where is the American citizen, who would tolerate a day's submission to the vassalage of such a condition."

But it was not so much on the score of the general right claimed by England to molest their vessels, that the United States raised the voice of complaint. They had grievances to seek redress for, of a more cruel nature, and which struck deep into the vitals of their freedom. Their own citizens were forcibly captured, and long detained prisoners. In the year 1796, the American minister at our court "made applications for the discharge of two hundred and seventy-one seamen, who had, in most cases, exhibited such evidence, as to satisfy him that they were real Americans forced into the British service, and persevering generally in refusing pay and bounty." And in the year 1811, it is stated, that "Great Britain had impressed from the crews of American merchant vessels, peaceably navigating the high seas, not less than six thousand mariners, who claimed to be citizens of the United States, and who were denied all opportunity to verify their claims." Need we ask what feelings would have possessed Englishmen, had this been their condition?

It has already been observed, that the commerce of America was deeply injured by the policy of the English ministers, from the æra of the French Revolution. These are the facts. When the French people, borne down by the weight of a lazy and incorrigible despotism, began to manifest a determination to throw off their disgrace, and when the British cabinet, in defiance of that principle which placed their master on the Eng-

lish throne, fomented and joined a conspiracy of kings, to crush the growing and wide-spreading spirit of liberty, and to compel France to return to her then recent vassalage,—America seeing the torch of war rekindled in Europe, deemed it expedient to promulgate a declaration of strict neutrality. The enmity of the British minister towards France, however, assumed so virulent a cast, and was so bitter and so outrageous, that the dictates of humanity and the laws of civilized warfare were incompetent to controul it. In its frantic but abortive course, it spurned the first sentiments of morality, it broke loose from every tie of honour, justice, and magnanimity, and aimed no less at the rights of sovereign and peaceable nations, than at the existence of the French people. In June 1793, an order in council was issued, by virtue of which, "*all vessels* loaded wholly, or in part, with corn, flour, or meal, bound to any port in France, or any port occupied by the armies of France, were required to be carried forcibly into England; and the cargoes were either to be sold there, or security was to be given that they should be sold only in the ports of a country in amity with Great Britain." In November of the same year, another order was published, consigning to legal adjudication, "*all vessels* loaded with goods, the product of any colony in France, or carrying provisions or supplies for the use of any such colony." The Americans, feeling sensibly the pernicious effects of these orders upon their trade, "instituted a special mission to represent at the court of London, the injuries and the indignities which they had suffered. The immediate result of this mission was, a treaty of amity, commerce, and navigation, between the United States and Great Britain, ratified in the year 1795." But from that period to the year 1802, it is stated in the "Exposition," the commerce of the United States continued to be the prey of British cruizers and privateers under the adjudicating patronage of the British tribunals." From the year 1803 to that of 1807, when the Berlin and Milan Decrees of Napoleon, and the counteracting ordinances of the British Ministry, were thundered forth, the situation of America was not improved. But the great and almost annihilating blow to her traffic was given by these last acts of the belligerents. Shut out from the European continent, and interdicted from trading with the colonies of France, America was shorn of the greater portion of her resources, and had, as her only consolation, the privilege of complaint. The exercise of this privilege, and her repeated expostulations, were altogether unavailing; till, at length, the declaration was wrung from the English Cabinet, that when France should repeal her decrees, England would in-

stantly follow her example. France did repeal her decrees—England did not instantly follow her example. The Orders in Council still hung over the American commerce: and the sluggish and partial performance of the solemn promise thus given, came too late to prevent America from resorting to arms, and England from being disgraced. When America declared war, “a thousand of her vessels with their cargos had been seized and confiscated by Great Britain.”

The manner in which England conducted the war is portrayed with apparent truth, and with the most lively indignation. We quote the account of the conflagration of Washington, without, of course, pledging ourselves for its correctness. That event, it will be recollected, took place while ministers and their adherents were still rending the air with vociferations against Napoleon, for his falsely-asserted destruction of Moscow.

“But the consummation of British outrage yet remains to be stated, from the awful and imperishable memorials of the capital at Washington. It has been already observed, that the massacre of the American prisoners at the river Raisin, occurred in January, 1813; that throughout the same year the desolating warfare of Great Britain, without once alleging a retaliatory excuse, made the shores of the Chesapeake, and of its tributary rivers, a general scene of ruin and distress; and that in the month of February, 1814, Sir G. Prevost himself acknowledged that the measures of retaliation, for the unauthorized burning of Newark, in December, 1813, and for all the excesses which had been imputed to the American army, was, at that time, full and complete. The United States, indeed, regarding what was due to their own character, rather than what was due to the conduct of their enemy, had forborne to authorize a just retribution: and even disdained to place the destruction of Newark to retaliatory account, for the general pillage and conflagration which had been previously perpetrated. It was not without astonishment, therefore, that after more than a year of patient suffering, they heard it announced in August, 1814, that the towns and districts upon their coast, were to be destroyed and laid waste, in revenge for unspecified and unknown acts of destruction, which were charged against the American troops in Upper Canada. The letter of Admiral Cochrane was dated on the 18th, but it was not received until the 31st of August, 1814. In the intermediate time, the enemy debarked a body of about five or six thousand troops at Benedict, on the Patuxent, and by a sudden and steady march through Bladensburgh, approached the city of Washington.—This city has been selected for the seat of the American government; but the number of its houses does

not exceed nine hundred, spread over an extensive scite; the whole number of its inhabitants does not exceed eight thousand; and the adjacent country is thinly populated. Although the necessary precautions had been ordered, to assemble the militia, for the defence of the city, a variety of causes combined to render the defence unsuccessful; and the enemy took possession of Washington on the evening of the 24th of August, 1814. The commanders of the British force held at that time Admiral Cochrane's desolating order, although it was then unknown to the government of the United States; but conscious of the danger of so distant a separation from the British fleet, and desirous, by every plausible artifice to deter the citizens from flying to arms against the invaders, they disavowed all design of injuring private persons and property, and gave assurances of protection, wherever there was submission. General Ross and Admiral Cockburn then proceeded in person to direct and superintend the business of conflagration; in a place, which had yielded to their arms, which was unfortified, and by which no hostility was threatened. They set fire to the capital, within whose walls were contained the halls of the congress of the United States, the hall of their highest tribunal for the administration of justice, the archives of the legislature, and the national library. They set fire to the edifice which the United States had erected for the residence of their chief magistrate. And they set fire to the costly and extensive buildings erected for the accommodation of the principal officers of the government, in the transactions of the public business. These magnificent monuments of the progress of the arts, which America had borrowed from her parent Europe, with all the testimonials of taste and literature which they contained, were, on the memorable night of the 24th of August, consigned to the flames, while British officers of high rank and command united with their troops in riotous carousal, by the light of the burning pile.

"But the character of the incendiary had so entirely superseded the character of the soldier, on this unparalleled expedition, that a great portion of the munitions of war, which had not been consumed when the navy yard was ordered to be destroyed upon the approach of the British troops, were left untouched; and an extensive foundery of cannon adjoining the city of Washington, was left uninjured; when in the night of the 25th of August, the army suddenly decamped, and returning with evident marks of precipitation and alarm, to their ships, left the interment of their dead, and the care of their wounded, to the enemy, whom they had thus injured and insulted, in violation of the laws of civilized war."

In attempting to give the reader some account of the substance of this document, we are free to confess, that the execution has fallen very short of the design. Indeed, the facts and

arguments are so thickly crowded, every page is so fraught with solid remark, that it is scarcely possible to form a just opinion of the production, without perusing it from beginning to end with seriousness and attention. We have before observed, that it must be considered as an *ex parte* statement;—but, if only one half of the allegations be true, if it be a fact beyond dispute, that one only of the asserted grievances was well founded, we are bound in conscience to declare, that America was an injured nation, and that her hostility was provoked and legitimate. Had English seamen been subject to the visitations of which America complained,—had English commerce been intercepted and almost demolished,—the whole people of England would have assuredly united in one common voice, calling upon the government for protection to themselves, and vengeance on their predatory foes. Is it then the part of a generous nation, of a nation hitherto renowned for its honour and justice, to deal with others as it would not that they should deal by it? to censure those who take up arms to redress wrongs, when it would be the foremost to avenge those very wrongs, if inflicted on itself? Surely no. Let justice be done to all; let us cheerfully repair our own injuries; let us cultivate the friendship of those whom we find animated with the same love of independance, the same spirit to resent insult, which glows in our own breasts—is the language of a genuine Englishman. And when it shall cease to be so, or shall not spring from his heart, then shall we cease to say to our country, *ESTO PERPETUA.*

ART. VI.—*The Journal of a Mission to the Interior of Africa, in the Year 1805. By MUNGO PARK: Together with other Documents, official and private. To which is prefixed, an Account of the Life of Mr. Park.* 4to. Pp. 349. Murray. 1815.

WE could have wished that it had not fallen to our lot to mingle with the pleasure we have felt in the perusal of this volume, the most painful sensations originating in the untimely fate of this illustrious traveller. The life of Park was a practical commentary on true philosophy—his heart was the shrine of the purest philanthropy. With the highest admiration we view in Mungo Park attainments of a superlative description. In him we behold the various exalted qualities of a philosopher—the undaunted ardour of a hero—the disciplined research of scientific excellence. Every light in which we contemplate his extraordinary mental energy—whether, on the one hand, we

follow him through trackless deserts assailed by the terrific howl of the wolf, or approached by the fierce front of the wildly-staring lion—whether we contemplate him in the capacity of assistant to the most menial of his adventurous attendants—or as the philanthropic supporter of his dying friends—our reflections terminate in the consummation of our sorrow; and we leave half-perfected that which we intended to perform. For when the clouds of affliction at length gathered round his steps—when “he was left a *second* time lonely and friendless amidst the wilds of Africa,” his undaunted spirit still lightening through the gloom that saddened his brow, he would calmly sit down to calculate the meridian of his way—and adore the Almighty Wisdom in the immeasurable magnificence of the burning heavens. Disappointed in so many of his long-cherished hopes, he yet lived in the ardent expectation of seeing the cool and glittering waters of the Joliba “mix” with the azure fluctuations of that ocean towards which he thought they were hastening their progress.

The volume before us consists of an Account of the Life of Park, an Appendix illustrative of passages contained therein, and Park's last Mission to Africa. We propose, in considering the valuable matter with which we are here presented, to draw as nearly as possible in the words of his admirable Editor, from whom we cannot withhold the most honourable praise, the principal features of Park's Life, and to combine our observations and the information to which we are introduced in the Appendix, in one general outline, reserving the Mission for separate consideration.

Mungo Park, the third of seven sons, was born on the 10th of September, 1771, at Fowlshiels, on the banks of the Yarrow, not far from the town of Selkirk. His father was a respectable yeoman of Ettrick Forest, to whose romantic beauties we have alluded in one of our late numbers. He was more than ordinarily diligent in the education of Park, who, after having received the first rudiments of knowledge, was removed to the Grammar School at Selkirk, where he remained several years. At that period he evinced an unusual attachment to reading, and his studies were accompanied by indications of an ardent and adventurous turn of mind. At the age of fifteen, Mungo Park was bound apprentice to Mr. Thomas Anderson, a surgeon of Selkirk, with whom he resided three years. In 1789, he quitted that gentleman, and attended the University of Edinburgh three successive sessions of lectures. About this time he made a tour to the Highlands, in company with his

brother-in-law, Mr. James Dickson,* a distinguished botanist, which contributed greatly to improve his botanical knowledge. Soon after he repaired to London, in search of medical employment: in the prosecution of his wishes he had to acknowledge the services of Mr. Dickson, who introduced him to the notice of Sir Joseph Banks.

Through the interest of that distinguished individual, Mungo Park obtained the situation of surgeon in the East India Company's service, and sailed for the East Indies in the month of February, 1792. He returned to England the following year, after having made a voyage to Bencoolen, in the Island of Sumatra, where he collected many specimens in botany and natural history, several of which were communicated to the Linnæan Society, and recorded in the third volume of their Transactions.

Whether Mr. Park, after his return from the East Indies, came to any decisive resolution regarding his continuance as surgeon in the Company's Service, does not sufficiently appear. Whatever might have been his intention in this respect, a scene of action far better suited to his taste and to the capaciousness of his mind now presented itself: new scenes of anticipated grandeur rose up to his imagination—and to surmount the summit of African rocks, and to pass the cataracts of the Niger formed the fondest themes of his fancy.

Animated with the liberal spirit of curiosity, a few eminent characters, whose principles had for their basis the promotion of public good, formed themselves into an Association for prosecuting discoveries into the interior of Africa. In a few years they investigated and laid down, in a clearer point of view than had been done by former geographers, some of the leading facts relative to the northern part of that continent, the characteristic differences of the chief tribes, their commercial relations, the routes of the great caravans, the general diffusion of the Mahomedan religion, &c. With the assistance of their distinguished associate, Major Rennell, they were now proceeding to trace the principal geographical outlines of North Africa, and endea-

* "Mr. Dickson is a Fellow of the Linnæan Society, of which he was one of the original founders; and also Fellow and Vice-President of the Horticultural Society. Several communications from him appear in different volumes of the Linnæan Transactions: but he was principally known among botanists by a work entitled, '*Fasciculi Quatuor Plantarum Cryptogamiarum Britannicæ*,' Lond. 1765-93; in which he has described upwards of four hundred plants not before noticed. He has the merit of having directed the attention of the botanists of this country to one of the most abstruse and difficult parts of that science; to the advancement of which he has himself very greatly contributed."

vouring to ascertain the course of the great inland River Joliba or Niger, and to obtain some authentic information concerning Tombuctoo.

Since their establishment in 1788, the Association had employed several persons on Missions to various parts of Africa, many of whom had perished either by the climate or by the hands of the natives; and they had just learnt the death of Major Houghton, who had been sent out to explore the course of the Niger, and penetrate to Tombuctoo and Houssan.

The attention of Park having been drawn to a proposition of the society, offering a liberal compensation to any one willing to undertake the new exploratory mission, he made application through Sir Joseph Banks for the appointment, which he readily obtained.

Having received his final instructions, he set sail from Portsmouth on the 22d of May, 1795, for the Gambia, on board the Endeavour, an African trader, where he arrived on the 21st of the following month. An account of this journey was published by Park on his return, which took place on the 22d of December, 1797, after an absence of two years and seven months. Park's arrival was peculiarly gratifying, not only to the African Association, but to the public at large. In June, 1798, he visited his mother at Fowlshiels, and his other relations in Scotland, with whom he remained during the summer and autumn. Here he was employed in compiling the Account of his Travels from notes and memoranda written on separate pieces of paper. He quitted Fowlshiels at the latter end of the year, and returned to London to superintend his expected publication, which appeared in the spring of 1799.

Among other information contained in the present interesting volume, the opinion of Herodotus is stated, that the Niger directs its course from West to East, and not, as the geographers of the middle age would lead us to suppose, from East to West. On this topic we are referred to a disquisition in the Appendix concerning the termination of the Niger, in which the editor has shewn great judgment in his elaborate detail of the hypotheses of different writers. We have examined with minute attention the various statements; but we must confess our inability to deduce from them any certain inference; for all are, in a greater or lesser degree, inconclusive and conjectural.

An allusion is made in the account before us, to two circumstances in which the character of Park is concerned; we mean the "opinion which has prevailed, that Park was a supporter of the cause of slavery, and an enemy to the Abolition of the

Slave Trade;" and, "a report equally current, that the *Travels*, of which he was the professed author, were composed, not by Park himself, but in a very considerable degree, by Mr. Bryan Edwards." To the first allegation we give our decided opposition; in support of which, were it necessary, we could bring sufficient argument. So unblushing a charge on the character of a man, in whose life were blended so many traits of humane feeling and superior worth, carries with it its own confutation. With regard to the second, we cannot but express our regret at the fact, which is clearly proved by the editor in a paragraph which he quotes in coincidence of his own opinion.

We pass over the circumstances of his marriage—his success in the practice of his profession—the reputation he maintained for charity and gratuitous benevolence—and conduct the reader to that period of his life, when his project of exploring Africa seemed likely to be realized.

Sir Joseph Banks acquainted him by letter, "that in consequence of the Peace, the Association would certainly revive their project of sending a mission to Africa, in order to penetrate to, and navigate, the Niger;" adding, "that in case government should enter into the plan, Park would certainly be recommended as the person proper to be employed for carrying it into execution." He, however, did not receive any official intimation of the plan of government till the autumn of 1803, when he was presented with a letter from the office of the Colonial Secretary of State requiring his immediate attendance. On his reaching London he had an interview with Lord Hobart, now Earl of Buckinghamshire, and Secretary of State for the Colonial Department, from whom he learned the nature of the projected expedition, which eventually proved so lamentably fatal. Park formally declined giving an immediate answer to the proposal which was then made to him, until he consulted his friends; for which purpose he immediately repaired to Scotland. In a short time, however, he announced to Lord Hobart his acceptance of the proposal, and taking leave of his family and friends, he left Scotland in December, 1803. Park did not contemplate the least delay in the sailing of the expedition: but from a variety of causes, which we have not room to enumerate, it did not take place till the 30th of January, 1805. He, therefore, was obliged to return to the bosom of his family amid the most painful anxiety, and filled up the intervening time in the study of astronomy, and in acquiring a knowledge of the Arabic. Early in September, 1804, he received a letter from the Under Secretary of State for the Colonial Depart-

ment, desiring him to set off without delay for London. On reaching London he presented the following Memoir to Lord Camden:—

"Memoir delivered by Mungo Park, Esq. to Lord Camden on the 4th of October, 1804.

"A particular Account—1st, of the objects to which Mr. Park's attention will be chiefly directed in his journey to the Interior of Africa: 2dly, of the means necessary for accomplishing that journey: and 3dly, of the manner in which he proposes to carry the plans of government into execution.

"The objects which Mr. Park would constantly keep in view are, the extension of British commerce, and the enlargement of our geographical knowledge.

"In directing his enquiries with respect to commerce, he would propose to himself the following subjects as worthy of particular investigation.

"1st. The route by which merchandize could be most easily transported to the Niger. This would be accomplished by attending to the nature of the country, whether wooded or open, having water or not, being abundant in provisions or otherwise, and whether capable of furnishing the necessary beasts of burthen.

"2dly. The safety or danger of that route. This, by considering the general character of the natives, their government, &c.; the jealousies that European merchants would be likely to excite, and the guard that would be necessary for the protection of the caravan.

"3dly. The return of merchandize. This, by making out lists of such articles as are produced in each district, and of such as are imported from the neighbouring kingdoms.

"4thly. The value of merchandize. This could only be done by comparing the articles with each other; with gold as a standard, and with European articles in exchange.

"5thly. Profits of trade. This could be ascertained by bartering one African article for another; an European article for an African, or an African or European article for gold.

"6thly. The extent to which such a commerce might be carried. This, by a careful and cautious comparison of the above, connected with habits of industry in the natives.

"Mr. Park would likewise turn his attention to the general fertility of the country, whether any part of it might be useful to Britain for colonization, and whether any objects of Natural History, with which the natives are at present unacquainted, might be useful to Britain as a commercial nation.

"Mr. Park would propose to himself the following subjects in conducting his geographical researches.

"1st. To ascertain the correct latitude and longitude of the different places he visits in going to the Niger.

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" 2dly. To ascertain, if possible, the termination of that river.

" 3dly. To make as accurate a survey of the river as his situation and circumstances will admit of.

" 4thly. To give a description of the different kingdoms on or near the banks of the river, with an account of the manners and customs of the inhabitants.

" *Means necessary for accomplishing this Journey.*

30 European soldiers.

6 European carpenters.

15 or 20 Goree negroes, most of them artificers.

50 Asses.

6 Horses or mules. } to be purchased at St. Jago.

" *Articles of Dress, &c. for the Soldiers and Negroes, exclusive of their common Clothing.*

EACH MAN.

1 Musquito veil.

1 Hat with a broad brim.

2 Flannel under vests, with sleeves.

2 Pair of mosquito trowsers.

1 Pair of long leather gaiters.

EACH MAN.

1 Additional pair of shoes.

1 Great coat for sleeping, similar to what is worn by the cavalry.

Knapsack and canteen for travelling.

" *Arms and Ammunition.*

6 Rifle-pieces.

8 or 10 Blunderbusses.

EACH MAN.

1 Gun and bayonet.

1 Pair of pistols and belt.

1 Cartridge-box and belt.

EACH MAN.

Ball cartridges.

Pistol ditto.

Flints.

Gunpowder.

Small shot of different sizes.

" *Articles necessary for equipping the Asses.*

100 Strong sacking bags.

50 Canvass saddles.

Girths, buckles, halters.

6 Saddles and bridles for horses.

" *Articles necessary for building and rigging two Boats on the Niger, of the following dimensions, viz.*

40 feet keel—8 feet beam—to draw $2\frac{1}{2}$ feet water.

Carpenter's tools, including hatchets and long saws.

Iron work and nails.

Pitch and oakum.

Cordage, rigging, and sails.

Two boat compasses.

Two spying-glasses for day or night.

Two small union flags.

Six dark lanterns.

Two tons of Carolina rice.

Cooking utensils.

Medicines and instruments.

" List of Merchandize for purchasing Provisions, and making the necessary Presents to the Kings of Woolli, Bondou, Kajaaga, Fooladoo, Bambarra, and the Kings of the Interior.

Best blue India bafts	yds. 150	Gold beads	
White ditto	- - - - 50	Small black beads	} - £50
Scarlet cloth	- - - - 200	White ditto	
Blue ditto	- - - - 30	Yellow ditto	
Green ditto	- - - - 20	Five double-barrelled guns.	
Yellow ditto	- - - - 10	Five pairs of ditto pistols.	
Scarlet Salisbury flannel, red		Five swords with belts.	
night caps, &c.		Small mirrors.	
Amber	- - - - £150	Knives.	
Coral	- - - - 50	Scissors.	
Mock coral	- - - - 50	Spectacles.	
White garnets	} - - - 50	Dollars.	
Red garnets			
Red beads	} - - - 50		
Black points			
Piccadoes	- - - - 50		

" A brief Account of the Manner in which Mr. Park proposes to carry the Plans of Government into execution.

"Mr. Park would touch at St. Jago, in order to purchase the asses and mules, and a sufficient quantity of corn to maintain them during the voyage to Goree and up the Gambia. At Goree he proposes receiving on board the soldiers and negroes formerly mentioned, and would then proceed to Fattatenda, five hundred miles up the Gambia; where, having first obtained permission from the King of Woolli, he would disembark with the troops, asses, &c. After having allowed time for refreshment, and the necessary arrangements being made, he would then proceed on his journey to the Niger. The route he intends pursuing would lead him through the kingdoms of Bondou, Kajaaga, Fooladoo, and Bambarra.

"In conducting an expedition of this nature through such an extent of country, Mr. Park is sensible that difficulties will unavoidably occur: but he will be careful to use conciliatory measures on every occasion. He will state to the native princes the good understanding that has always subsisted between them and the English, and will invariably declare, that his present journey is undertaken solely for the extension of commerce and promotion of their mutual interests.

"On his arrival at the Niger, his attention will be first directed to gain the friendship of the King of Bambarra. For this purpose he will send one of the Bambarra Dooties forward to Segou with a small present. This man will inform Mansong of our arrival in his kingdom, and that it is our intention to come down to Segou with presents to him, as soon as he has given us permission, and

we have provided the necessary means of conveying ourselves thither.

"In the mean time we must use every possible exertion to construct the two boats before-mentioned with the utmost possible dispatch. When the boats are completed, and every thing is ready for embarking, Mr. Park would dispose of the beasts of burden: giving some away in presents, and with the others purchasing provisions. If the King of Bambarra's answer is favourable, he would proceed immediately to Sego, and having delivered the presents, solicit Mansong's protection as far as Jinnie. Here Mr. Park's personal knowledge of the course of the Niger ends.

"Proceeding further, Mr. Park proposes to survey the lake Dibbie, coasting along its southern shore. He would then proceed down the river by Jimbala and Kalra (the port of Tombuctoo), through the kingdoms of Houssa, Nyffe, and Kashna, &c. to the Kingdom of Wangara, being a direct distance of about one thousand four hundred miles from the place of embarkation.

"If the river should unfortunately end here, Mr. Park would feel his situation extremely critical: he would, however, be guided by his distance from the coast, by the character of the surrounding nations, and by the existing circumstances of his situation.

"To return by the Niger to the westward he apprehends would be impossible; to proceed to the northward equally so; and to travel through Abyssinia extremely dangerous. The only remaining route that holds out any hopes of success, is that towards the Bight of Guinea. If the river should take a southerly direction, Mr. Park would consider it as his duty to follow it to its termination; and if it should happily prove to be the River Congo, would there embark with the troops and negroes on board a slave vessel, and return to England from St. Helena, or by way of the West Indies.

"The following considerations have induced Mr. Park to think that the Congo will be found to be the termination of the Niger.

1st. The total ignorance of all the inhabitants of North Africa respecting the termination of that river. If the Niger ended any where in North Africa, it is difficult to conceive how the inhabitants should be totally ignorant of it; and why they should so generally describe it as running to the Nile, to the end of the world, and in fact to a country with which they are unacquainted.

2dly. In Mr. Horneman's Journal the Niger is described as flowing eastwards into Bornou, where it takes the name of Zai. The breadth of the Zai was given him for one mile, and he was told that it flowed towards the Egyptian Nile, through the land of the Heathens.* The course here given is directly towards the

* "Proceedings of African Association," vol. ii. p. 201."

Congo. *Zad* is the name of the Congo at its mouth, and it is the name of the Congo for at least six hundred and fifty miles inland.

"3dly. The river of *Dar Kulla*, mentioned by Mr. Browne,* is generally supposed to be the Niger; or at least to have a communication with that river. Now this is exactly the course the Niger ought to take in order to join the Congo.

"4thly. The quantity of water discharged into the Atlantic by the Congo cannot be accounted for on any other known principle, but that it is the termination of the Niger. If the Congo derived its waters entirely from the south side of the mountains which are supposed to form the Belt of Africa, one would naturally suppose, that when the rains were confined to the north side of the mountains, the Congo, like the other rivers of Africa, would be greatly diminished in size; and that its waters would become pure. On the contrary, the waters of the Congo are at all seasons thick and muddy. The breadth of the river, when at its lowest, is one mile, its depth is fifty fathoms, and its velocity six miles per hour.

"5thly. The annual flood of the Congo commences before any rains have fallen south of the equator, and agree correctly with the floods of the Niger, calculating the water to have flowed from Bambarra at the rate of three miles per hour.

"Mr. Park is of opinion, that when your Lordship shall have duly weighed the above reasons, you will be induced to conclude that his hopes of returning by the Congo are not altogether fanciful; and that his expedition, though attended with extreme danger, promises to be productive of the utmost advantage to Great Britain.

"Considered in a commercial point of view, it is second only to the discovery of the Cape of Good Hope; and in a geographical point of view, it is certainly the greatest discovery that remains to be made in this world.

(Signed)

"MUNGO PARK."

This memoir was followed by a note from Lord Camden, communicating the appointment of Mr. Park, who soon after he had obtained his final instructions, set sail in the *Crescent* transport, on the 30th January, 1805, and landed at Port Praya Bay, in the Cape Verd Islands about the 8th of March.

Having at length arrived at that period of our traveller's life at which he commenced his last lamented journey on African sands, we conclude the first part of our present article, which we propose to renew in our next, and to pay our last tribute of respect to the memory of him whose many virtues, philosophy, perseverance, and ingenuous modesty, will be for ever imprinted on our minds.

* "Browne's Travels, 2d edit. 4to. p. 354."

Ann. VII.—*The Journal of Llewellyn Penrose, a Seaman.* 3 vols. 8vo. Pp. 238, 217, 197. Murray. 1815.

WE should have treated these volumes merely as an ingenious fiction—a clever piece of book-making—had not the respected name of the President of the Royal Society been used as a kind of *vouchee* for the very questionable discoveries with which they abound. In perusing them we were frequently reminded of the ingenuity of the author of the “Isle of Pines, or a late Discovery in *Terra Australis incognita*,” which was imposed upon the public nearly a century and a half ago; and of its imitators, the writers of the history of the “Servians”—and of “Robinson Crusoe.”

The journal before us bears the strongest resemblance to the *Isle of Pines*, with much *Crusoe*-like adventure sprinkled throughout. The heroes are both cast on shore, though in different ways; *Crusoe* is shipwrecked, and Penrose driven in the ship's boat alone, and in a state of insensible intoxication on uninhabited shores. Both are mere seaman, informed of nought but naval tactics. *Crusoe*'s character is consistent throughout; but Penrose dips into philosophy and morality.

Penrose entered on board a privateer, among a crew composed of the refuse of several nations, a set of abandoned drunken desperadoes. After one of their disgraceful orgies, Penrose was left in the ship's boat, in so bestial a state of inebriation, that he was driven unconsciously by the tide, and cast upon a sand-bank. When the spirituous fumes had partly evaporated, he found himself alone, upon a desolate shore, without food or water, and possessed of no weapon of defence. This unknown region appears to be in South America, but we have neither latitude nor longitude, the objects of a seaman's first inquiry, to guide us to the spot. After much research to satisfy the imperious calls of hunger, he found a few small shell-fish, on which wretched aliment he chiefly subsisted, until fortune grew somewhat kinder. Two young Indians landed from a canoe near the place which he made his miserable dwelling—a male and a female—brother and sister, who had with them their aged father on the point of death. So soon as the old man's remains were committed to the earth, Penrose set about the work of domesticating his guests, and he certainly hit upon the most feasible mode—he married the female, and called her brother, his brother. He now enjoyed comparative happiness—his dingy wife was loving—the brother faithful and friendly. The latter, in common with all coast Indians, was expert in fishing, which he exercised with much success, while the hus-

band laid snares for bird and beast. Here began an establishment which Penrose presided over twenty-eight years, leaving children and grand-children. He had tamed a fawn which he called Miss Doe, his only companion previous to his marriage, a monkey, a hawk, and a couple of parrots. His journal was kept, not in the seaman-like way of Crusoe, by notching a tree, but with shells picked up on the sea-shore, until he obtained materials for writing and many of the good things of this world, from a stranded ship.

Our untutored seaman, settled with his family about him, thus begins to philosophize :

"The world seems to be divided between credulity and scepticism. There are readers who are willing to believe every extraordinary thing related to them ; there are others who obstinately refuse to give credit to any, that have not been submitted to the evidence of their senses. There are, however, extremes on both sides. To steer between them requires a cool discriminating judgment. There are few travellers who have not seen things which they are unwilling to relate ; not from the slightest doubt in their own minds as to the reality of such objects, but being somewhat of the common order, they are fearful of the imputation of extravagance in their narrations, and would rather suppress a circumstance well worthy to be known, than incur the character of falsehood or weak credulity.

"I have been led to these reflections by many extraordinary things which have come under my own observation, of the wonderful economy and management of nature in the animal or vegetable world. An instance or two I shall mention. I will begin with the pudeling wythe, a kind of vine, which, after it has ascended to the top of the proud st tree in the forest, drops down perpendicularly, like a number of bell-ropes, all of a thickness, till within about four feet of the earth ; it then sprouts out like the tail of a horse, but on touching the ground takes root afresh, and ascends as before."

"Here we were almost inclined to exclaim with Polonius, "very like a whale," when behold, our seaman presents one in the very next page. His olfactory nerves were suddenly, and most abominably assailed, and he was scarcely able to support himself.

"The stench," he observes, "became still more powerful, and came directly into our mouths. I began to suspect the true cause, and made a stretch out in order to weather it. When we got to the windward side, I found it to be a dead whale, lying along on its side. As we drew near to it we saw thousands of birds flying in all directions."

Among the various topics upon which Mr. Penrose descants, priesthood does not escape his lash. A Father Martin is introduced, in a pretended tale told to our insulated mariner.

"The Padres were very troublesome with him (the hero of the tale) on the score of religion, trying by every possible means to draw him to their persuasion. He, however, resisted all their importunities, but little thought what a cloud was hanging over his head, and ready to involve him in destruction. He had for some time suspected his wife's fidelity, and one day his suspicions were in a degree confirmed, that Father Martin was somewhat more than confessor to his lady. The high reputation and power of this priest enjoined him to silence from the most prudent motives; however, he took the first opportunity his wife gave him of remonstrating with her, and inveighed against the reverend father for his lewdness and hypocrisy, in no qualified terms. A pretty fellow to think of converting him to the Catholic religion, who made no scruple of violating its most sacred ordinances. The church had enjoined celibacy on the clergy, that their minds, abstracted from all carnal desires, should indulge only in divine contemplations, and their lives be spent in the chaste and pious performance of the duties of their holy function. Under the sanction of their order, they were admitted into families at all times, and in all places, from which others of their sex were excluded. To convert this privilege to their purposes of seduction and violation of the marriage bed, was a scandal to the religion they professed, a mockery of God's ordinances, and a contempt of the civil institutions by which society is held together. They deserve to be made severe examples of offended justice; when, instead of teaching others by their precepts and examples, by the purity of their doctrine, and the sanctity of their manners, they became general corrupters, and lived in the open practice of the most abominable vices, in defiance of common decency, above the controul of secular authority."

In order that the reader may be induced to believe the marvellous stories, with which the book abounds, (far exceeding those of any of its predecessors) Penrose solemnly says, returning again to the simple seaman—

"I declare that I have advanced nothing in this book, that did not immediately pass under my own eyes; and what interest could such a poor forlorn creature as myself have, for imposing falsehoods upon the world, uncertain as I am, whether what I now write may ever fall under the inspection of any civilized being of any nation?"

Then follows an earthquake, the like of which, our seaman never felt before. The next sentence is a description of but—

terflies; "wild and swift in flight, and seen over the tops of the leafiest trees, full as broad as the palm of my hand, and much larger." He found pods of the silk worms sticking in crevices of rocks and clefts of trees; and one sort, fixed to the limb of a small twig, five times the size of the ordinary sort, and of a dark brown colour resembling oakum. These pods are so strong, as not to be easily rent asunder. The fly which they produce is as large as a man's hand, of a variety of colours, with a pair of fine yellow feathers in front of its head—another, a brimstone colour, with a circle in each wing, transparent as glass, with the after part of the wings tapering away like a swallow's tail. Then are we told of a brown wasp, which falling head foremost from the trees upon the ground, seems there to take root, a small plant springing up through its body; a humming-bird, with two feathers in its tail three times its length; lizards with two tails; a shark without teeth; two-headed snakes, &c. But the most piteous complaint is levelled at the hanging bird.

"As these birds are remarkable, I shall give some description of them. It is about the size of a starling, and called by some the hanger; there are several sorts of them, but all with beautiful plumage: they make their nests to hang down from the outer branch of a tree by a string or strong fibre, the nest is oblong like to a cabbage net. Many times as I have passed near one of them, the bird has at once darted down from a limb, full in my face, fled back, and then returned again in a most furious manner, as if it would pick out my eyes, so that I have been obliged to beat it off. These birds are fond of a particular kind of insect, which is altogether as singular as themselves; they are found on cedar, cyprus, and such kind of trees; they make themselves a kind of house, something in shape resembling a ship's buoy, and of a substance so rough, that it is impossible to break it with the fingers; they fortify this with particles from the same tree in a very curious way. At the upper end of the nest, the insect appears with about half its body out, and is constantly employed in spinning its threads, lowering itself down, then hauling itself up hand over hand, as the sailors term it, with dexterity. I have seen above a thousand of them hanging on one tree, like so many bobbins. It is curious to observe how cunningly the hanging bird catches them as he flies; when he has taken one, he puts it under his feet on a limb of a tree, and then he easily disengages and devours it at his leisure."

It would seem that the mammoth, or elephant, had formerly been an inhabitant of this *terra incognita*. Penrose describes a skull which two of his companions could scarcely lift, with teeth which they drew out weighing two pounds each, and a rib

of great size; but whether the bones were those of a carnivorous or herbivorous animal, he could not determine. In one of their excursions they found an English long-boat bilged—weather-beaten, but not old. He then began to divert himself with his line, and caught two mutton fish, which, with a few shanks and sea pies, and toddy for their beverage, made an excellent repast. Our party now became rich in precious metals. They discovered, by another wonderful incident, hidden treasures, consisting of various articles of silver, plate, and dollars, which, being useless at present, they melted down (except the dollars), and dug a pit, in which they concealed them. The tide of good fortune sometimes flows rapidly,—it proved so in this case. They found in the boat “a large lump of ambergrise, differing in colour from that which” they “had found before.” The same day they found a cask of salted provisions, and saw a vessel standing to the southward, but which did not discover them, as they rowed away from it. During these unexpected events, a strange animal was caught in their trap, which Harry described as subsisting on ants. This new discovered genus of quadrupeds, he said,

“Crept slowly on towards an ant’s nest, lay flat on their bellies, then put forth tongues to a great length, which never fails to attract multitudes of these insects upon it. When the beast finds, by their strong biting, that he had got a sufficient freight, he then whips in his tongue, swallows them, and begins the same process again. Harry pulled out the tongue of the dead animal, which was exceedingly long, narrow, and round.”

The reader may aptly inquire, what length? This is left to conjecture; but we think that a narrator, who could give the weight of a tooth, might surely measure the length of a tongue. The next story is certainly very probable, if we except the fire flies, which in Louisiana are the same size as those met with in England.

“I shall now give my reader a sample of my courage when put to the test. My wife and my brother Harry took it into their heads to divert themselves a little at my expense. She knew it to be my custom some times to cut a slice of those hams (the contents of the barrel found upon the sea beach) in an evening, to eat with a plantain. As I was sitting as usual, on a stool without, smoking my pipe, my wife asked me why I did not take a bit of the ham for my supper? I immediately got up, and opening my knife for the purpose, went in to cut a slice. These hams were hung a great way back in the cavern. As I advanced towards the place, whistling as I walked along, I was all at once struck with

one of the most horrid sights I had ever beheld. I ran back much faster than I had entered, with my hair standing on end. My wife observing me so much alarmed, burst into a fit of laughter. This brought me a little to myself, and she then told me the secret, and rallied me not a little, saying she wondered white men could be frightened at such trifles, who are not afraid of the winds and the great waters. Having now recovered my spirits, I went in again with her to view this tremendous object, for such it really was. Harry having got four fire flies, such as I before mentioned, almost as large as chaffers, had contrived to fix two of them between his teeth, and the other two over his eyes, and thus lighted up, had placed himself in a dark corner. The light thrown upon his face was of a greenish hue, and made him altogether so cadaverous, that I think the stoutest heart would have been daunted at the sight."

This trick was played off upon another of Mr. Penrose's family, (for it was increased by volunteers from the distant Indian tribe), which threw the terrified person into fits, from which it was long before he recovered. Moralizing upon this mischievous frolic, the seaman says,

"I have been always averse to frolics of this kind, as very idle and very dangerous. Few young people reflect on the consequences that may possibly follow them. Society may be deprived of a very useful member by a sudden fright. Instances of this kind have happened. The nervous system may be thrown into such disorder, as never perfectly to recover from the shock. The gratification which we derive from thus sporting with the feelings of our friends or fellow creatures, is of a malevolent kind; and it would at all times be much better to lose our joke, than endanger our friend's corporeal or mental happiness."

The ingenious editor of this Journal continues his marvellous accounts in quick succession. The third volume opens with a description of a "kind of fish called a cuckhold," which clasped Harry round the leg in wading among the rocks, who, on looking down, saw a monstrous lancksa, as he called it, which was obliged to be cut away by his companion. This animal is said to adhere to a rock or stone, and to expand forth several arms, at the end of each of which is a sort of mouth, which catches all marine insects, and like the proboscis of an elephant, conveys the prey into one great mouth in the centre of the body. It has no eyes, nor can it be removed from the place whereto it is fixed; but should any portion be torn or cut away, the part so torn or separated will soon attach itself to some other spot, and become a new and perfect lancksa. It seizes on every thing within its reach; and if the object be too

large for deglutition, it will then suck the essential matter, and let the husk or skin drop. For this, however, Mr. Penrose says he has only the *ipse dixit* of Harry, but supposes the creature to be a kind of polypus. For the existence, however, of the following non-descript marine animal, he himself vouches.

"Through holes in the side of rocks, about four feet down, seemed to grow small tufts of flowers, somewhat resembling our polyanthus, but of a pale rose colour, now and then tinged with yellow; but on my running down a paddle, to shove a bunch of them off, they would instantaneously retire into the rock. This first excited our attention; and finding by repeated trials it evaded all our art, one of them was detached on a piece of rock and beat to pieces, and in a small cell we found a semblance of a thin membranous sort; but the parts which had expanded like so many flowers had now lost their form. The whole was contracted, and it was shapeless; yet there seemed to be a small palpitation left, which shewed there was life in it. Many of these we had caused to retire, were now expanded again in full beauty; but on offering to touch them, they incontinently withdrew themselves as before."

We have, next, a description of a variety of tortoises—of a narrow escape from a wild boar—of piccary hogs, with their navels on their backs, which if not taken out the instant the beast is killed, the carcass will very soon become tainted—of tigers, who first ate up Miss Doe, and then devoured an Indian female, who had become the wife of our seaman's brother, Harry. A cup of pure gold was found containing twenty doubloons, supposed to have been hidden by pirates, but which our worthy mariner lived not to enjoy.

At the conclusion the Editor makes another effort to induce belief in the mind of the reader. He speaks of a Mr. Paul Taylor, mate of a brig lying at the Havannah, who certifies (from New York, in North America) that he became acquainted with the mate of a Spanish sloop—that the mate delivered to him an old bundle of Spanish papers, saying it was entrusted to him by two Indians who spoke English, one of whom told him in Spanish, that the whole was written by his father, with a small addition by himself; and that his father requested that they should be put into the hands of the first person who would promise to deliver them to some trusty good Englishman, to be by him conveyed to his native country.

Penrose contains a fund of entertainment, and, from its moral tendency, may with safety be put into the hands of youth.

ART. VIII.—*An Essay on the Character and Practical Writings of St. Paul.* By HANNAH MORE. 2 vols. 8vo. Pp. 290, 348. Cadell and Co. 1815.

OF so distinguished a propagator of the divine doctrines of the gospel of St. Paul, an exposition of the character and of the chief excellencies of the practical writings, cannot fail to be peculiarly interesting to every pious and rational mind. Of all the Apostles, there is no one, perhaps, who presents, either in his character or in his literary productions, a purer model of religious worth, than this eminent servant of God. The ardour of his natural temperament—the alacrity of his understanding—heightened and hallowed by a thorough sense of the importance of his exalted vocation—imparted a zeal and a perspicuity to his exhortations, which rendered and still render them in the greatest degree impressive. His Epistles breathe the true spirit of his Master, as well in ethics as theology: and whether we regard his fervent attachment to Christianity—his perfect acquaintance with its precepts—or his indefatigability in spreading the knowledge of its saving influence—we cannot but consider him to have been conspicuously qualified to be its disseminator, and one of the most authentic lights to which we can look up for spiritual guidance.

Indulging sentiments similar to these, Mrs. More undertook the present work. Duly appreciating the merits of St. Paul, discerning the abundance of the practical utility of his writings, she took them up for the laudable purpose of explaining their literal and essential meaning, and of recommending them for general study. “It is my design,” she observes, “to shew that our common actions are to be performed, and our common trials sustained, in somewhat of the same spirit and temper with those high duties and those unparalleled sufferings to which St. Paul was called out; and that every Christian, in his measure and degree, should exhibit somewhat of the dispositions inculcated by that religion of which the Apostle Paul was the brightest human example, as well as the most illustrious human teacher.”

We have perused the volumes with considerable attention, and can truly say, that in no instance have we felt inclined to regret our labour, or been disappointed in our expectations. The peculiarities of St. Paul’s character are drawn with a masterly hand; his fortitude, his patience, his clear-sightedness, his philanthropy, and his intrepidity, are set forth with equal skill; and the admirable tendency of his compositions is dis-

played in language no less luminous than emphatic. The following are the heads of the several chapters:—1, Introductory Remarks on the Morality of Paganism, shewing the Necessity of the Christian Revelation. 2, On the Historical Writers of the New Testament. 3, On the Epistolary Writers of the New Testament, particularly St. Paul. 4, St. Paul's Faith, a practical Principle. 5, The Morality of St. Paul. 6, The Disinterestedness of St. Paul. 7, St. Paul's Prudence in his Conduct toward the Jews. 8, St. Paul's Judgment in his Intercourse with the Pagans. 9, On the general Principle of St. Paul's Writings. 10, On the Style and Genius of St. Paul. 11, St. Paul's Tenderness of Heart. 12, St. Paul's Heavenly-Mindedness. 13, A general View of the Qualities of St. Paul—his Knowledge of Human Nature—his Delicacy in giving Advice or Reproof—his Integrity. 14, St. Paul on the Love of Money. 15, On the Genius of Christianity, as seen in St. Paul. 16, St. Paul's Respect for Constituted Authorities. 17, St. Paul's Attention to Inferior Concerns. 18, St. Paul on the Resurrection. 19, St. Paul on Prayer, Thanksgiving, and Religious Joy. 20, St. Paul an Example to Familiar Life. 21, On the superior Advantages of the present Period, for the Attainment of Knowledge, Religion, and Happiness. 22, Conclusion—Cursory Inquiry into some of the Causes which impede general Improvement.

Where the subject-matter is thus copious, and treated with the judgment so uniformly visible in this "Essay," it is somewhat difficult to make selections. Thinking, however, that, from works like the present, our extracts should consist of passages peculiarly didactic, we shall present the reader with a portion of a chapter, highly edifying and useful,—we mean that "On the general Principle of St. Paul's Writings."

After a few pertinent introductory observations, Mrs. More says—

"St. Paul labours sedulously to convince his converts of the apostacy of the human race. He knew this to be the only method of rendering the scriptures either useful or intelligible; no other book having explicitly proclaimed or circumstantially unfolded this prime truth. He furnishes his followers with this key, that they might both unlock the otherwise hidden treasures of the Bible, and open the secret recesses of their own hearts. He knew that, without this strict inquisition into what was passing within, without this experimental knowledge of their own lapsed state, the best books may be read with little profit, and even prayer be offered up with little effect.

"He directs them to follow up this self-inspection, because

without it they could not determine on the quality, even of their best actions. "Examine yourselves; prove your own selves," is his frequent exhortation. He knew, that if we did not impede the entrance of Divine Light into our own hearts, it would shew us many an unsuspected corruption; that it would not only disclose existing evils, but awaken the remembrance of former ones, of which perhaps the consequences still remain, though time and negligence have effaced the act itself from the memory. Whatever be the structure they intend to erect, the apostles always dig deep for a foundation before they begin to build. "On Jesus Christ, and him crucified," as on a broad basis, St. Paul builds all doctrine, and grounds all practice; and firm indeed should that foundation be, which has to sustain such a weight. He points to Him as the sole author of justifying faith. From this doctrine he derives all sanctity, all duty, and all consolation. After having proved it to be productive of that most solid of all supports, *peace with God*; this peace he promises, not only through the benignity of God, but through the Grace of Christ, shewing, by an induction of particulars, the process of this love of God in its moral effects,—how afflictions promote "patience," how patience fortifies the mind by "experience," and how experience generates "hope;"—reverting always in the end to the point from which he sets out; to that love of God, which is kindled in the heart by the operation of the Holy Spirit.

"He makes all true holiness to hinge on this fundamental doctrine of redemption by the Son of God, never separating his offices from his person, nor his example from his propitiation; never teaching that man's nature is to be reformed, without pointing out the instrument, and the manner by which the reformation is to be effected. For one great excellence of St. Paul's writings consists, not only in his demonstrating to us the riches and the glories of Christ, but in shewing how they may be conveyed to us; how we may become possessed of an interest, of a right in them.

"Though there is no studied separation of the doctrinal from the practical parts of his Epistles, they who would enter most deeply into a clear apprehension of the former, would best do it by a strict obedience to the precepts of the latter. He every where shews, that the way to receive the truth is to obey it; and the way to obey is to love it. Nothing so effectually bars up the heart, and even the understanding, against the reception of truth, as the practice of sin. "If any man will do his will," says the Divine Teacher himself, "he shall *know* of the doctrine."*

"It is in this practical application of Divine Truth, that the supreme excellence of St. Paul's preaching consists. Whenever he has been largely expatiating on the glorious privileges of believers, he never omits to guard his doctrine from the use to which he

* "John vii. 17."

probably foresaw loose professors might convert it, if delivered to the uninformed, stripped from the connection with its proper adjunct.*

"Thus, his doctrines are never barely theoretical. He hedges them in, as we have elsewhere observed, with the whole circle of duties, or with such as more immediately grow out of his subject, whether they relate to God, to others, or ourselves. Though it would not be easy to produce, in his writings, a single doctrine which is not so protected, nevertheless, perhaps, there is scarcely one, in the adoption of which, bold intruders have not leaped over the fence he raised; or by their negligence laid it bare for the unhallowed entrance of others, converting his inclosure into a waste. If the duty of living righteously, soberly, and godly, was ever pre-eminently taught by any instructor, that instructor is St. Paul; if ever the instructions of any teacher have been strained or perverted, they are his. But if he never presses any virtue, as independent of faith, which is too much the case with some, he never fails to press it as a consequence of faith, which is sometimes neglected by others. The one class preach faith, as if it were an insulated doctrine; the other, virtue, as if it were a self-originating principle.

"It is also worthy of observation, that in that complete code of Evangelical Law, the twelfth chapter of the Romans, after unfolding with the most lucid clearness, the great truths of our religion, he carefully inculcates the *temper* it demands, before he proceeds to enforce the duties it imposes; that we must be "holy" before we can be "acceptable;" that we must be transformed in the renewing of our mind, is at once made a consequence of the grace of God, and a preliminary to our duties towards our fellow-creatures. We must offer up "*ourselves* a living sacrifice to God," before we are directed to act conscientiously to man. The other disposition, which he names as an indispensable prelude, is *humility*; for in the very opening of his subject, he prefaces it with an injunction, *not to think of ourselves more highly than we ought to think*. To omit to cultivate the spirit in which doctrines are to be embraced and the temper in which duties are to be performed, is to mutilate Christianity, and to rob it of its appropriate character and its highest grace. After having shewn the means for the acquisition of virtue, he teaches us diligently to solicit that Divine aid, without which all means are ineffectual; and all virtues spurious.

"In this invaluable summary, or rather this spirit of Christian laws, there is scarcely any class of persons, to which some appropriate exhortation is not directed. After particularly addressing

* "We learn from St. Peter, that this perversion had begun even in his own time. Ebion and his followers afterwards pushed the charge against Paul as far as Antinomianism. Nor has the spirit of the accusation on the one hand, nor the adulteration of the principle on the other, entirely ceased.

those who fill different degrees of the ministerial office, he proceeds to the more general instructions in which all are equally interested. Here, again, he does not fail to introduce his documents with some powerful principle. Affection and sincerity are the inward feelings which must regulate action:—"let love be without dissimulation."

"The love he inculcates is of the most large and liberal kind; compassion to the indigent, tender sympathy with the feelings of others, whether of joy or sorrow, as their respective circumstances require; the duties of friendship and hospitality, are not forgotten; condescension to inferiors; a disposition to be at peace with all men is enforced;—from his deep knowledge of the human heart, implying, however, by a significant parenthesis—if it be possible—the difficulty, if not impossibility, which its corruptions would bring to the establishment of universal discord.

"He applies himself to all the tender sensibilities of the heart, and concatenates the several fruits of charity so closely, from being aware how ready people are to deceive themselves on this article, and to make one branch of this comprehensive grace stand proxy for another: he knew that many are disposed to make almsgiving a ground for neglecting the less pleasant parts of charity; that some give in order that they may rail, and think that while they open their purses, they need put no restraint on their tongues.

"He closes his catalogue of duties with those which we owe to our enemies: and in a paradox peculiar to the genius of Christianity, shews that the revengeful are the conquered, and those who have the magnanimity to forgive, the conquerors. He exhorts to this new and heroic species of victory over evil, not merely by exhibiting patience under it, but by overcoming its assaults with good. Could this conquest over nature, which soars far above mere forgiveness, be obtained by any other power but by the supernatural strength previously communicated?

"Thus he every where demonstrates, that the maxims of the morality he inculcates, are derived from a full fountain, and fed by perennial supplies. When he speaks of human virtue, he never disconnects it from Divine influence. When he recommends the "perfecting holiness," it must be done "in the fear of the Lord." He shews that there is no other way of conquering the love of the world, the allurements of pleasure, and the predominance of selfishness, but by seeking a conformity to the image of God, as well as by aiming at obedience to his law."

We have been induced to insert the foregoing very long extract, not only from its intrinsic excellence, but also from the impossibility we felt of otherwise communicating to the reader any thing like a just idea of the execution of the work. This specimen, we think, is sufficient to call his attention to the whole; and we can safely promise, that, should he pay

it, his diligence will be amply rewarded. Every page, indeed, teems with instruction, every chapter with admonitions. And the general style of the composition is so lucid and elegant, that it cannot fail to be regarded as adding, if any thing can add, a considerable charm to the real attractiveness of the subject. The fame of Mrs. More, so richly merited by her former efforts, will assuredly experience enhancement in proportion to the publicity of this production. We beg to tender to her our congratulations on the success which has hitherto accompanied her meritorious labours, and to express a hope, that she will continue to diffuse the light of the Gospel upon the plan which she practices with so much efficacy. o.

ART. IX.—*The Georgics of Virgil. Translated, with Notes, by WILLIAM SOTHEY, Esq. Second Edition. Svo. Murray.*

NEXT to the art of blotting, we would place the art of correcting. It is usually assumed in questions of poetical composition, that the vigour of a first conception may more safely be trusted than the after-thought of a cold and calculating judgment. A too volatile enthusiasm may indeed be sobered down into quiet sense; but there is danger, lest the spirit of poesy should escape in the process of dilution.

This may hold good with respect to those flights of fancy which require a peculiar mood of mind; such as the simple act of the will would in vain recall; where the essence of a poetical idea is extracted by a sort of happy intuition, no less certain than sudden; and transcending the utmost attainable success of severe and elaborate industry. We would earnestly guard a poet against that restless longing after an ideal perfectibility, which is produced by a feeling of satiety, no less common to writers than to readers; and which, like the curiosity of a child with its toy, leads to nothing but wanton demolition and experimental dissection: nor would we, by any means, put to risk the general bold effect of a passage, the flow and freedom of unpremeditated verse, by that fastidious uneasiness about minute inaccuracies, which "tortures one poor line a thousand ways."

But this caution, salutary as we deem it, should not be suffered to lull a writer into the opposite extreme of a self-secure and indolent complacency. Let no man "lay the flattering unction to his soul," that he himself forms an isolated exception to the lot of humanity; or that his work, the darling of his se-

cret ambition, the solace of his tedious or anxious hours, the absorbing idea of his nightly and his morning thoughts, has escaped those errors and frailties which attach even to the most perfect productions of genius and wisdom. Dr. Johnson asserted, and asserted with truth, that there was no paper in his "Rambler" which he could not make better. Whoever wishes for that intrinsic and consolidated fame, which owes nothing to the zeal of personal friendship, the warmth of party patronage, or the cant of fashionable favour, must apply this sentiment to his own productions, and resolve to "make them better." That the "*maculæ quæ incuria fudit*" are inseparable from the brightest effusions of genius, is proved by the experience of all time; but it can be only a superstitious fondness which can doat on these stains, and critical bigotry alone would contend of the most celebrated work, that it was more valuable from its inequalities, and more lovely from the contrast of its defects. Who will affirm that the Virgil of Dryden, to take an obvious instance, would have been impaired by a judicious castigation? or who does not regret, that "the calf" in the *Georgics* should still go "to school," without hope of a holy-day? or that Neptune, in the *Æneid*, should be left to shift for himself at the foot of Troy-rampart in a "smother" of dust of his own raising?

This slovenliness of style, arising, as is pretended, from the compelled hurry of needy authorship, but rather, as we think, from a certain native coarseness of taste in that vigorous and versatile writer, is particularly offensive in an imitation of so polished a poet as Virgil: and, notwithstanding many spirited passages, and not a few instances of felicitous diction and harmony, the frequent interruptions to the dignified and sustained elegance of the Augustan bard constitute a considerable drawback to the general success of Dryden. This deficiency, so far as respects the *Æneid*, was supplied by Pitt, with some skill: and Warton undertook to rescue the *Georgics* from a similar reproach. His translation, correct, and equable, and pleasing, left something still to be desired with regard to the finished grace and incidental grandeur of the original. Accordingly, Mr. Sotheby, who had shewn in his "Oberon" of Wieland, an easy mastery over the varieties of rhyme and expression, applied himself to the construction of a new version of the *Georgics*, which should exclude the negligences of Dryden, and, at the same time, retain a larger portion of the spirit and beauty of the Latin poem, than had been reached by the level and often languid style of Warton. In the simple idiomatic purity of language, and in the patient accuracy of a scholar,

tracing with nice observation and scrupulous care every shade of the original meaning, we incline to think that Warton has not been exceeded; but in polish and terseness, Mr. Sotheby has a visible advantage; and he has, besides, shewn superior skill in the didactic parts, by fixing the sense in fewer words, although this effect is sometimes gained by rather too licentious a use of ellipsis, and by a slight neglect of perspicuity in arrangement. The success of the work we principally ascribe to its compact and modulated versification, which seized at once on the public ear, while criticism herself was contented to be dazzled by the gay diffusion of general splendour.

But to the novelty of admiration there must, at some time, be an end. When delight had grown calm by familiar inspection, there was leisure for cooler judgment. It was remembered, that Virgil, if he were polished, was also chaste; that the tinsel refinements and sentimental prettinesses of modern poetry were ill-suited to the pure and unaffected nobleness of the Mantuan style; that simplicity of expression and propriety of construction had sometimes been compromised for the chime of sound, and sometimes sacrificed to the indolence of ease; and that, however striking its effect as a whole, the version in particular parts, was susceptible of amendment.

We were, therefore, well pleased to see the announcement of a second edition, with notes; an enlargement of the first design, which implied the care of revision and the desire of improvement. But expectations of this kind are very seldom realized. An author does not always see with the eyes of his critics. If he have acquired a certain portion of fame, he is apt to rest satisfied with that portion, which is, perhaps, secretly exaggerated, so as to place him, in his own estimation, above the reach of censor-like importunity: and if, from a wish to obtain the character of an openness to conviction, which is always assumed, at least, if it do not exist, he condescend to intersperse a few touches of passing correction, the more gross and obstinate faults are probably skimmed over with a lenient and forgiving hand: *sublimi flagello tange arrogantem*: and it is more than all likely that these very faults are not merely tolerated, but warmly cherished, with an affection like that which Horace describes as indulged towards the deformities of a pet-child, or a fondled mistress.

We do not pretend to affirm that all this applies exactly to Mr. Sotheby; but, certainly, the said peculiarity in the constitution of authors, and we believe of artists also, had fairly slipped from our memory at the moment of our opening the revised translation of the Georgics; and we had, undoubtedly,

shadowed out an expectation as to the measure and degree of improvement which, we must confess, has not been altogether realized. This, indeed, may be our own fault; but, to shew the nature of this expectation, and of our consequent disappointment, we shall just throw together, in a desultory manner, a few strictures on certain passages, as they chanced to arrest attention in our progress through the volume.

Our quarrel is seldom with the corrected passages, but generally with those which have been left uncorrected; yet in the former the alteration is not always fortunate. The passage G. 2. 325,

Tum pater omnipotens fecundis imbribus æther, &c.
had been rendered—

Æther, great lord of life, his wings extends,
And on the bosom of his bride descends.

The giving wings to Jove, in his aerial character, is perhaps not inconsistent with the symbolical representations of the classical mythology; at least we are confident that the fanciful elegance and spirit of the personification offer something infinitely more gratifying to a patient taste, than the low and halting couplet, with its vowel yawn at the commencement, which has taken place of the former one:

Then the *etherial* Father, lord of life,
Sinks on the bosom of his blissful wife.

The lines of the old edition,

Birds on the branches hymeneals sing,
The pastur'd meads with bridal echoes ring,
are equally improved into dull prose:

Then rings with tuneful birds the pathless grove;
The cattle then renew their yearly love.

The trite rhymes of *grove* and *love* are here made to recur within four times of each other. We must take this occasion to express our wonder that such repetitions should flourish with a sort of "sterile abundance" throughout the volume.*

* A single glance at the proof-sheet might, one would have thought, detect such tautology as the following:

She spoke, and *waved* on either side her hand;
At once on either side the *waves* expand:
O'er him the *curving wave* or mountain stood, &c.

GEORG. 4.

P. 39, *Nemorūm increbrescere murmur* was first tawdrily translated,

Sighs to the horrors of the rushing gale.

This is clearly altered for the better—

And hoarse and hoarser thickens in the gale
The ceaseless murmur of the woodland vale.

Yet the *woodland vale* is too general for *nemorūm*: we do not see the woods rocking their branches to the fluctuations of the rising wind. There is also a namby-pambyness about it, which brings all the magazines and poets' corners involuntarily before us. Mr. Sotheby is too fond of words of trite poetic usage, that are soft and tickling to the ear; without considering whether this common usage may not have enfeebled their effect; or whether expressions, more homely perhaps, or as he may deem, rough, may not convey an image more distinctly and forcibly to the mind. This reminds us of a Mr. Polwhele, who has been telling the public for many years that he is *the* translator of Theocritus, and whose Muse seems absolutely fed upon sugar-plums.

P. 223. *Illa quidem Stygiā nabat jam frigida cymbā.*

In the first edition,

Pale swam her spirit to its last abode.

For this is substituted,

Now shivering in the bark her spirit swam away.

Cymbā is here retained; but the connexion is *nabat cymbā*; and the expressions are not only vulgar, but the sense is mistaken: *jam frigida* describes the warmth of resuscitation already chilled by the relapse into a state of death.

P. 177. *Hæc circum casia virides, &c.*

had been rendered,

Here all *her* sweets let savoury exhale;
Thyme breathe *her* soul of fragrance on the gale;
In dulcet streams *her* roots green casia have,
And beds of violets drink at will the wave.

We had here the floral personifications of Darwin, together with the cloying lusciousness of his style. This passage is decidedly improved:

There all around let verdant casia bloom,
There far and wide the wild thyme breathe perfume:
Thick knots of savoury powerful odours fling,
And beds of violets drink the copious spring.

One of the best passages is in the first Georgic. P. 95,
where

Mortalia corda
Per gentes humilis stravit pavor,

is forcibly condensed in the line,

Fear walks the world, and bows th' astonished soul.

But the passage is disfigured by the conceited antithesis and
play upon words in

The Thunderer throned on clouds, with darkness crown'd.

Mediæ nimborum in nocte has, besides, an awful indistinct-
ness; and there is a comparative littleness in the throne of
clouds.

P. 51. Nec fuit indignum superis bis sanguine nostro
Emathiam et latos Hæmi pinguescere campos.

This is intelligible: let us see the translation—

Nor did the Gods repent that twice our host
Broad Hæmus fed, and bath'd th' Emathian coast.

Here, instead of the soil of Emathia, and champaign lands
on the borders of Hæmus being fattened by Roman blood, we
have an army feeding a river, and bathing a coast.

The fine passage,

Scilicet et tempus veniet, &c.

is thus translated—

Then, after length of time, the peaceful swain
Who ploughs the turf, that swells o'er armies slain;
Shall cast, half gnaw'd with rust, huge pikes in air,
And hollow helmets that clash beneath the share:
And amidst their yawning graves, amaz'd, behold
Large bones of warriors of gigantic mould.

The "time will come," which is sufficiently noble, and even
solemn, is squeamishly rejected for *after length of time*, which
is bald and prosaic: the premature introduction of the "armies
slain," takes from the surprise at the turning up of the bones.

The third line is awkward, from the unnatural transposition of the words: it is not the swain who *turns rusty*, but the pike: and why "cast them in air?" This is surely a piece of unnecessary violence. "Yawning graves" have too much of the churchyard. *Effossis* describes the bones dug out from the earth, that had been confusedly heaped upon the slain, in the hurried sepulture that succeeds a battle; and if bones be *gigantic*, we need not be reminded that they are *large*.

P. 73. "Hæmus' golden bed" is but a skulking translation of "*auro turbidus*," which describes the troubling of the transparent water by the particles of gold that are stirred up from the bottom.

P. 101. At myrtus validis hastilibus, &c.

Wreaths for thy vines the pliant willow *weaves*;
Elms for thy flocks *diffuse* their nurt'ring leaves;
Thy spear a myrtle, *dart* a corneil grew,
For Styrean archers *bend* the yew.

This shuffling of tenses is an instance of the wicked tyranny of rhyme; and to say nothing of the inartificial accommodation of the second *thy* omitted, "thy dart grew a corneil" does not seem to recommend itself by facility of style.

P. 103. Ipsa procul discordibus armis
Fundit humo facilem victum justissima tellus.

For thee just earth from her *prolific beds*,
Far from wild war spontaneous plenty sheds.

"Beds," as reminding us of the culture of a kitchen garden, are at variance with "spontaneous plenty," which is also very inadequate to the "*facilem victum*" of the original.

Mollesque sub arbore somni.

Sleep in soothing *shade*.

Mr. Sotheby never seems to be aware of the beauty of individuality: the single tree is picturesque.

Extrema per illos
Justitia excedens terris vestigia fecit.

There Justice left her last *lone trace behind*.

This is an affected expression: Dryden is far superior—

And here
The prints of her departing steps appear.

In the succeeding passage the enthusiasm of, "O ubi campi, &c." evaporates altogether in the exclamation, "O lov'd Sperchean plains!" And in the line,

And boundless shade and solitude defend,

Ingenti ramorâm protegat umbra,

there is the same fault of generality already animadverted upon: we miss the huge "o'ercanopying" branches that screen the head of the poet. In the passage—

Neque ille

Aut doluit miserans inopem, aut invidit habenti,

Mr. Sotheby condescends to introduce us into the poetical society of *Della Crusca*:

Envy's wan gaze, and Pity's bleeding tear.

Perhaps Mr. Merry or Mrs. Robinson could have informed us how a gaze can be pale, or how a tear may bleed.

P. 125. Primus et ire viam et fluvios tentare minaces

Audet, et ignoto sese committere ponti.

First leads the way: the threatening torrent braves,
And dares the unknown arch that spans the waves.

Here we have the idea of a bridge modelled on an architectural plan, like the Rialto: "unknown" is therefore absolutely without meaning. The horse needed not to have tried the bridge before in order to acquire a sense of safety: there is, consequently, no courage in passing it. He might as well start at a turnpike road. The allusion is obviously to a rustic bridge; such as a plank thrown across the stream, and having the appearance of insecurity.

"Nec vanos horret strepitus" is with singular unhappiness disjoined from its natural context, "sese committere ponti," and placed after the description of the horse's breast, "luxuriatque toris, &c."

Muscle on muscle knots his brawny breast,
No fears alarm him, nor vain shouts molest.

Molest is used in tame subserviency to the rhyme; and "vanos strepitus" are empty or hollow sounds of whatever kind.

P. 129. Insultare solo et gressus glomerare superbos.

Press their proud steps, and paw th'insulted ground.

Insulted is a mere affectation: "insultare" is *trample*.

- P. 141. Quem super ingens
Porta tonat cæli.

Above *dire* thunder rolls: seas boil below:
Round his *pale* head portentous lightnings glow.

What, more of Della Crusca? *Pale* is a great favourite of Mr. Sotheby; and it recurs within four lines—

No—not the virgin doom'd to mourn his death,
And pour on his *pale* corse her farewell breath.

This line seems to have been hammered on the anvil *invita minervæ*.

- P. 147. While the *bright* star, *fair* harbinger of day,
Gems the hoar grass, that freshens all the way,
Fresh the *fair* prime, and sweet at vernal dawn
To sip at dew drops that impearl the lawn.

“*Sheep sipping dew drops*” is, we suppose, borrowed from Ambrose Phillips of pastoral memory; the original is simply,

Et ros in tenerâ pecori gratissimus herbâ.

- P. 159. Arduus ad solem et linguis micat ore trisulcis.

Or turning to the sun, erect in *ire*,
Vibrates his triple tongue, that streams with fire.

“*Micat*” is simply *quivers*: “*ire*,” therefore, being no longer wanted for the sake of the rhyme, may be remanded, together with *dire*, to the common-places of school boys.

- P. 181. Purpureosque metunt flores et flumina libant
Summa leves.

The bees, from flower to flower, o'er lawn and wood
Sweep, and light skim the *summit* of the *flood*.

The beautiful epithet of *purpureos* is omitted: *summit* for *surface* we cannot approve; and of *flood* for any stream, we are weary, let the convenience be what it may. The delicious expressions

Nescio quâ dulcedine læta

are very imperfectly represented by

Hence with *unusual joy* in fondling mood
Cling to their nests and rear their cherished brood.

The identity of rhymes in these two succeeding couplets is quite unaccountable.

P. 185. Ipse thymum pinosque ferens de montibus altis.

There bring the pine from rocky cliffs sublime.

This word is too big for the occasion: Virgil says only "from the high mountains:" but the rhyme would have it so. The personality of *ipse* is overlooked.

P. 193. The peculiar tint of "*ferrugineos hyacinthos*" is lost in the common "*purple hue*."

P. 225. Ramoque sedens miserabile carmen
Integrat, et mæstis late loca questibus implet.

She on the bough all night her plaint pursues,
Fills the far woods with woe, and each sad note renews.

The jarring consonants in *each sad* are not very musical: far better Dryden:

And melancholy music fills the plains:

which is easy and melodious. The picturesqueness of "*sedens*" has escaped Mr. Sotheby.

We must now go back for a moment to the first book, where the translation of "*arbutæ crates et mystica vannus Iacchi*" perfectly startled us:

The arbut handle and the van of God.

Most strongly do we press upon Mr. Sotheby's good sense and pious feeling the necessity of expunging this from any future edition. Of the illustrative quotation in the notes from Luke, "whose fan is in his hand, &c." we can only say that it is nothing to the purpose. In the fourth Georgic we have again, "For God goes forth." Surely we may adapt plough-handles and bee-hives to smooth metre, without laying a heedless hand on the ark of our religion, or confounding with the mythological Iacchus, a name which Newton never pronounced without an involuntary bowing of the head.

There are passages of Virgil worthy of the discursive powers of Mr. Sotheby; but he has, to our disappointment certainly, contented himself with borrowing. The only novelty among his illustrations arises from the contributions of some "Observations on the Georgics" by Mr. T. A. Knight, which are scientific and original. The striking deficiency is in the want of parallel passages from ancient authors, which might elucidate Virgil, or which Virgil actually copied. This deficiency is the more striking, as Mr. Sotheby has deigned to fetch and carry from Wharton a long passage of Thomson, (p. 249.) which seems to have been quoted for its *unlikeness*: "the sad

Genius of the coming storm," might have an affinity to Ossian or Mrs. Ratcliff, but can scarcely be thought akin to Virgil. Is it possible Mr. Sotheby should never have known that this whole description in the first Georgic, of the prognostics of a tempest, is almost translated from the phenomena of Aratus?

In note, p. 279, on the verse,

Puniceæve agitant pavidos formidine pinne,

Nor plumes of purple dye their fears awake,

Ovid, had he been referred to, would have instructed the translator in the true meaning of "formidine," which is a mere technical term for the feathered line itself; the cause of terror:

Aut pavidos terre varid formidine cervos.

Remedia Amoris, v. 203.

The same implement is mentioned both by Oppian and Nemesianus.

Old Hesiod, indeed, whose "ages" and whose "winter" are exceeded by nothing in Virgil, is noticed, like one Milton a blind man, as an "author of Georgics in Greek;" and we hear of him once more in a reference note, p. 268, "See Hesiod's Account of Modesty and Justice leaving the World. Works and Days. Book 1."

His account of them! surely the exquisite passage, alluded to by this bold designation, merited full as well to be cited entire as the pedantic extract from Phillips's forgotten didactic on cyder-making.

Upon the whole, we doubt whether, by publishing this revised addition of his Georgics, Mr. Sotheby has added to his reputation. We incline rather to think that he would have stood more firmly on the general unquestioned merit of his original work. Errors that fall from the pen in the heat of a first composition are indulgently overlooked; but a work professing to come corrected from the hands of its author, naturally challenges criticism. As the version will in all probability multiply its editions, we would exhort Mr. Sotheby to set himself seriously down, and root with unsparing industry every term or line which may offend a classical eye, and disappoint the just expectations of a liberal public. Should this our exhortation, as is commonly the fate of such counsels, be lightly contemned or proudly disregarded, we certainly shall not retort upon Mr. Sotheby in the churlish phrase of Quinctilius,

Quin sine rivali teque et tua solus amares;

but we shall more than ever regret that genius and judgment should be so rarely allied.

AAT. X.—1. *A Picturesque View of St. Helena.* By JAMES JOHNSON, Esq. Underwood.

2.—*A Geographical and Historical Account of the Island of St. Helena. To which is subjoined a brief Memoir of Napoleon.* Gale and Co.

INSEPARABLY connected as is the subject before us, with the fate of the GREATEST of LIVING MEN—with an event involving the moral character of the British Government—with a measure that sullies our flag, and compromises our honour—with conduct that will entail indelible infamy *somewhere*—to abstain from animadverting upon circumstances inducing the most momentous conclusions, and that give value to, as they furnished occasion for, the account of a petty and hitherto unimportant island, would be to very partially perform our duty as *Englishmen*, as Britons interested in maintaining the best glory of our country, and as upholders of its “CONSTITUTION both in Church and State.”

That Napoleon in relying on the accredited generosity, supposed high and honourable feelings, of our Ministry, created for himself, by every law that influences great and magnanimous minds, a *claim* upon English protection, and English urbanity, not the most partial approver, not the most unconscionable defender of the treatment he has experienced at our hands, will, we think, venture to deny. Were it to be urged, that we did not owe to the Emperor's confidence in our honour his committal of his person to our keeping; that, on the contrary, his eyes had long since been opened to the principles, by which the British Cabinet regulates its motions in every thing regarding the sound interests and the real friends of France and her liberties, though we could not contradict the *latter* assertion, the affirmative of the *former* position would remain unshaken. He *did* rely upon our honour. Such too was his situation at the moment, that however clearly the policy of the King's servants had been developed to him generally, it was no reproach to his understanding, that he should expect his new and singular exigency to excite a spark, equally new, of ministerial liberality, or ministerial justice.

That which at our first intelligence of the circumstances in which Napoleon found himself at Rochfort, we immediately suspected, has since appeared to have precisely been the fact. He was deluded, betrayed, and then abandoned. One traitor was careful to make another traitor the companion of his journey from Paris; to provide himself by that traitor with a detail of his Sovereign's movements and the means of instructing his enemies then lurking for their prey, about the French coast.

Had his Majesty, while at Rochfort, been acquainted with this treason, and known it was not too reproachable to find coadjutors in a — Cabinet, his intellectual reputehad been forfeited, in his expectation, that even the distressing straight into which he had been seduced, would awaken in such a Cabinet a single emotion of benevolence, or the faintest sense of what would be most honourable and becoming, in the Ministers of a great and magnanimous people. His knowledge of their participation in so mean and insidious a conspiracy, would have assured him of their utter incapability of feeling for a great, but defenceless monarch. Though, with noble and expanded minds, an enemy subdued is an enemy no more; mean, narrow souls revel over the misfortunes of a fallen foe, and make the superiority of the talent they have temporarily paralyzed, the measure of their ungenerous joy. This was not a truth Napoleon had to learn. The history of every Tyrannical Juntowould inform him of its reality. But in spite of the obdurate malignity with which, first the FRENCH REPUBLIC, then the FRENCH CONSULSHIP, then the FRENCH IMPERIAL GOVERNMENT, and *always* the FRENCH FREEDOM, have been opposed by the power and policy of British ministers, he still hoped, still with reason might hope, that where there was cruelty to dictate, there might also exist a sense of shame to forbid; and that what enmity suggested to the baseness of the heart, the prudence of the mind, in its regard for character, might hesitate to perform. This charge of delusion, we are aware, will be denied. What unrelenting virulence has dared to execute, dread of the committed honour and offended equity of the country will endeavour to veil or palliate. It will be affirmed, and insisted upon, that the Emperor was no way inveigled or beguiled; that when he applied to Captain Maitland for an uninterrupted departure for the United States of America, the answer was so plain and unequivocal, as to necessitate his *second* request of an hospitable reception in England; that with this, his alternate desire, the British commander had no authority to comply; that he did *not* accede to it; and that Napoleon in coming unconditionally on board the Bellerophon, submitted his person to the acknowledged authority, and uncontroled pleasure, of the Prince Regent of England. This is the thin gauze that Ministers will fling over their deformed policy; the insulting sophistry that will be opposed to our knowledge of a series of combined measures, having for their originating and guiding principle, that which has uniformly been the principle of *bad Executives* engaged in a *bad cause*—irreclaimable enmity and low cunning. When the flimsy drapery is stripped from their tortuous wisdom, and crooked morality;

when they can no longer conceal or disavow the plot in which they have been associated with the Capetian Court, to invite and deceive, to delude and ensnare, they will resort to the last hold of defeated craft—the plea of necessity. By the small honourable portion of Parliament they will be told, that, if their design was, not only to obstruct the passage of Napoleon to America, should he attempt such a transmigration; but, in the event of obtaining, under any circumstances whatever, the possession of his person, to refuse him the rights, of British hospitality, the protection of British law; and, after robbing him of both money and friends, to imprison him for life; it was their duty, as ministers of a country valuing its honour, their duty, as responsible agents of the head of a free and liberal Constitution, their duty, as *honest men* (had they felt themselves to be *such men*) to apprise the Emperor of the insult and injustice to which he would subject himself by even *voluntarily* entering a British ship; and to abhor the act of luring him into their unsuspected power, as they ought to dread the sacrifice of their country's character—as they ought to tremble at their country's merited resentment. This they will be told, and their plea will be—necessity. For an excuse for their conduct they will resort to this tacit avowal, that their conduct has been illegal. In violating the rights extended to Aliens (of whatever condition) by the Laws and Constitution of England, they have effected a breach in the bulwarks of our liberties; opened a new inlet to domestic slavery; subjected every subject of these realms, to the arbitrary will of the crown and its servants; to fine, transportation, and imprisonment, without a trial! But gross as is the offence, violent as is the outrage, unprecedentedly glaring as is the transgression, they will find an apology in the very confession of their criminality. What the Laws and the Constitution condemn, necessity will be made to excuse; and every Englishman will see in the unpunished oppression of an ILLUSTRIOUS STRANGER, what, hereafter he himself will have to expect; that to be tried *by God and his Country*, will mean to be tried——; will mean to have his case sat upon, and his fate decided by a——; and that the disposal of causes affecting the separate interests of the government will cease to be encumbered with the superfluous formalities of——.

Captain Maitland, by official compulsion, replied to the French Emperor's demands in the terms with which the public have been made acquainted; but, not limited by the same dictation, in his treatment of his August Guest when on board his ship, Napoleon no sooner set his foot on the deck of the Bel-

letophon, than the gallant officer gave vent to the noble generosity of a true BRITISH TAR, and paid the honours due to the splendid qualities and high dignity of his Imperial Visitor. If any thing could save our character with posterity, to whose judgment history will submit the whole of this black business, it will (and we delight to say it) be the liberal and respectful conduct of Captain Maitland and his officers towards a great but defenceless Man—a conduct that will ever reflect on the magnanimity of the British Navy—a glory vying with the renown of its courage. But nothing can *indemnify* us. Varnish, as we will, the *dark deed* of imprisoning and transporting *Him* who confided in our justice, *dark* it will remain. With impartial posterity, what will avail the assertion of Ministers, That he was driven by circumstances into an inextricable corner of his dominions? That he could not by any possibility escape? That he was obliged to become the captive of *some one* of his enemies, and preferred for his gaoler the Prince Regent of England? What will avail their calling *Him* a prisoner of war, who came into their power when the war was over? Admitting that he were a *prisoner of war*, (for the mere sake of argument it is that we do admit it; for a prisoner of war he manifestly was not) what will avail the pretended right of a government in these civilized times (a *free* government too!) to exile and incarcerate for life even a *prisoner of war*? What will avail the *last* grand resource of ministerial malversation—the plea of *necessity*? Will posterity admit that plea without inquiry? When our descendants examine that *plea*, what can secure us against their condemnation? Will they make their unbiassed comments upon that *plea*, and not make, by their reproaches and execrations, our present Ministers quake in their graves? “*Necessity!* And what was this dire *necessity*?” will be their emphatic question. “The *necessity* to insult and oppress ONE MAN, in order to *fix* the crown of France on the head of another? Had not the Ministers of those times sufficiently evinced their cowardice in arming against this ONE MAN the whole of Europe? When *the whole of Europe* had conquered this ONE MAN, (for only *the whole of Europe*, it seems, was adequate to the boasted achievement), why corroborate the former proof of their ignominious fear of this ONE MAN? Why could their pitiful apprehensions be quieted only by his exile and imprisonment? Why did not even *these* suffice to allay their latent terrors? Why was he even plundered of the little wreck of his fallen fortunes, of his poor four thousand Napoleons? What opinion did the Ministry of that day entertain of English seamen, that even this petty sum was deemed to afford the means of ampler

bribery, than their loyalty might be able to resist? Why was every little paltry precaution employed to prevent the possibility of his enlargement?" With *one truth* will they answer all these questions. "Those Ministers," they will say, "had contributed to rob HIM of a crown, and FRANCE of a Sovereign; and they knew, that should he ever revisit his subjects, those subjects would again receive him with the same dutiful transport that had been inspired by his recent restoration."

Is it true, or is it not, we would ask our readers, that Napoleon is the real sovereign of the French People? To this query, we are now inevitably led. From this query we will not shrink. Shall we be so lukewarm in the cause of an injured Monarch, as to argue his right, and then assert it? The spirit that would defend the legitimacy of our own Monarch forbid! No—we will affirm his right, and then prove it. NAPOLEON is the present **LAWFUL SOVEREIGN** of FRANCE. How? The *Capetian* dynasty, too long endured by an oppressed People, but at length proscribed, and the Throne abolished by the national will, that throne could be re-erected only by the same national will; when re-erected, could be lawfully ascended only by the Man who should become the object of their free, unconstrained election. By virtue of such election, (the reward of unparalleled achievements in favour of Liberty) NAPOLEON BONA-PARTE, FIRST CONSUL of the FRENCH REPUBLIC, took possession of a new-created diadem—a diadem presented to him by a Nation's gratitude. Again and again he fought, again and again defeated, the coalesced despots; and every Ministry, save one, acknowledged his imperial sovereignty. Fortune ultimately deserted, and treachery beset, his conquering car; and those who had recognized his supreme dignity, became the possessors of his capital. Of *two* of *their* capitals he had been the master, and had restored them: from *two* of *their* thrones, he could have instantaneously hurled the incumbents; but they were spared. To have remembered these mercies, when Fortune had resigned him to *their* power, would not have been consistent with the principles upon which Absolute Rulers, and those who wish to be absolute, uniformly regulate their policy; and they compelled his abdication. The enemies of liberty and liberality, if they can proceed, never stop half way. One Family forced *from* a throne, they force another *on*. And that other was—what? The very Family the French Nation had for ever proscribed! the very Family under whose domination they had sickened, groaned, despaired! the very Family whose *eternal* riddance, as they hoped, had cost them such torrents of blood! the very Family in the world that, had armies a right to

appoint kings (kings too for other nations than their own) was utterly ineligible; ineligible by its former misconduct; ineligible by its present principles; ineligible by a decree of the Nation, long since unanimously promulged!

The Emperor of the French, thus driven from his throne, retires to a neighbouring isle. The Nominal Ruler, as if he thought his title not sufficiently unstable in resting only upon the points of foreign bayonets, despises and neglects his solemn obligations to the dethroned Monarch. But when—witness for them, England!—when did the Capets, from Hugh, the first of the Family who wielded a sceptre, to Louis the Sixteenth, the last of them entitled to reign—when did they pay the smallest respect to treaties? Well—the terms of even a coerced compact violated; *first*, by Louis, in withholding from Napoleon the stipulated supplies; and *secondly*, by the worthy accomplices of that Louis, in unnaturally depriving him of the society of his wife and child, &c. &c.—the Emperor quitted his retreat, presented himself to his rejoicing subjects, the Nominal Ruler fled, and the Sovereign resumed his throne. The surrounding tyrants, by the former re-action of French freedom and French courage, had been condignly punished for their unprovoked and atrocious interference in the domestic concerns of France; the Emperor, therefore, was willing to pardon and forget all past injuries, personal and political; and could the pride and rancour of the British Ministers have permitted them to be quiet, to be reasonable, to be just, Europe had remained in peace, and the rightful Chief of the French People continued on his throne. But, no:—mortified at this unexpected triumph of right over wrong; of elective title over hereditary usurpation, (for even the first of the Capets was not chosen); of national independence over foreign despotism, and in contempt of the very principles to which their own Monarch is indebted for his crown, they were the first to oppose the Emperor's restoration; the first to rekindle the flames of war; to spread their emissaries over the newly-tranquillized continent; to brandish the torch of discord abroad, while their sycophant serpents, the venal Editors of their vulgar Journals, hissed out against the devoted victim of their rage—"robber!—ruffian!—murderer!—enemy of the human race!"

The General, whose soldiers, in conjunction with the incorrigible slaves of Spain, had placed the execrable bigot and tyrant, Ferdinand, on the usurped throne of his Father, was now sent with Blücher against Napoleon, and succeeded in favour of another Usurper. The Emperor, worsted, abdicates in behalf of his son—expressly in behalf of his son. Might,

once more, supercedes right; the conditions of *this* abdication, like those of the *former*, are disregarded; and the Man who was originally palmed upon the French People by foreign forcès, the same foreign forcès reinstate, and call him *the legitimate Sovereign of France!* This Man, accordingly, makes his triumphal entry into the Capital of the People *he* calls his subjects! At the head of an army? No—in the rear. In the rear of a French army? No—in the rear of a host of English, Prussian, Hanoverian, Brunswickian, and Netherlandian soldiers. The inhabitants of France, civil and military, are against him; but *he* calls them his subjects; and temporary circumstances induce *them* to call him their King. But if the Man, complimented with the title of LOUIS the EIGHTEENTH, were really the King of the French, who would really be the King of the English? Indisputably, the present King of Sardinia. But the principles upon which our own glorious Revolution was founded, inform us that GEORGE THE THIRD is our King; that the House of Stuart is a proscribed House: and the same principles proclaim NAPOLEON to be the Emperor of the French, and the Bourbons an irrevocably banished race. To sweep away the elective right by which the House of Corsica claims the crown of the French Nation, would be to undermine the title of the House of Brunswick to the crown of the English Nation. To invalidate elective right, as opposed to hereditary right, would be to prefer the Stuarts and the Bourbons to the Guelphs and the Bonapartes. But the title of the Guelphs is unquestionable; the title, therefore, of the Bonapartes is beyond dispute.

The British Ministry, sensible of this, could not, consistently with their determination to re-seat the ancient and incessant enemies of England, its Kings, and its Constitution, refrain from an act, on the guilt of which we shall ever insist. To have allowed Napoleon his personal liberty, would have been to allow the French to regain their legitimate Prince; to allow the discarded Bourbons to experience the fate of the proscribed Stuarts; to allow all the British blood and British treasure that has been sacrificed for the subjugation of French Freedom, and the restoration of the Capets, to be worse than wasted; to end in the mortification and disgrace of every despot that has asserted their cause. Hence, after exciting all Europe against France, they charge France with having assailed all Europe; accuse them of the love of slaughter and conquest; and convert the champion of her liberties into a "Champion of Jacobinism?" The tygers cry out against the lion, whose anger they exasperated, and at whose strength they tremble. His

continued freedom would be dangerous to the forest, and he must be chained—chained to a rock in the midst of the ocean; where neither his roaring can be heard, nor his power dreaded by the meek, innocent peace-loving herds of Russia, Prussia, and Austria.

With this reasoning of our Ministers we agree; but condemn their means. Napoleon immured in the island of St. Helena, Europe may for a while remain tranquil; Alexander may not be at drawn daggers with Frederic, Frederic at war with Francis, nor Louis in arms against George—for these next three or four years; but still we deny (and the few independant Members of the House of Commons will deny) the right to consider Napoleon what the Cabinet have presumed to consider him—a *prisoner of war*: the right (even considering him as a prisoner of war) to barbarously banish him for life to a distant, insulated desert. It is a legal breach, a constitutional violation, an inroad upon the rights and liberties of Englishmen, in the person of an exalted Alien, and proclaims its infamy in its injustice. But the *constancy* of the English Government has been acknowledged by Napoleon himself. We accord with the Emperor. Though its path has been crooked, its object has been unvaried. Ministers have never lost sight of the depression of France, in the destruction of her Illustrious Defender. For this great end so devoutly wished, and so ardently pursued, no artifices of their own, no privations of the People, have been spared. Attentive to that golden rule of Horace, *Servetur ad imum, qualis ab incepto processerit*, onward they have plunged, through thick and through thin; and the piece in which they have played their conspicuous parts, has been finished with the same spirit with which it was begun.

We know (as already observed) that when called to account, they will make *necessity* the grand plea for this last act of their tragedy. But as *necessity* has never been allowed to save a malefactor from a *cordon* of honour, so we hope it will not be found of sufficient virtue to screen the enemies of French and English Liberty from the impeachment, &c. &c. they merit. N.

ART. XI.—*The Institutes of Physiology. Translated from the Latin of Professor BLUMENBACH. With additional Notes, illustrative and emendatory.* 8vo. Cox and Co. 1815.

PROFESSOR Blumenbach is an author so justly esteemed by his contemporaries, and his fame is so well established in the philosophical world, as to render eulogy from our humble source

of little avail; we therefore think it sufficient merely to say, that he is universally considered as one of the most orthodox philosophers of the present age.

The principal object of the Professor, in the composition of the work before us, seems to have been to deliver in a faithful, concise, and intelligible manner, the principles of a science inferior in beauty, importance, and utility, to no department of medicine. The immortal Galen prefixed to his *methodus medendi* a few words which sufficiently confirm the importance of physiology. "The magnitude of a disease," says he, "is in proportion to its deviation from the healthy state; and the extent of this deviation can be ascertained by him only who knows perfectly in what the healthy state consists."

These institutions may be considered as a correct compendium of physiology; and we cannot help expressing our regret, that this respectable author has not expatiated to a greater extent than two hundred and sixty octavo pages on a subject so interesting, and capable of such considerable amplification.

Professor Blumenbach has treated his subject in numbered sections, a manner similar to that of Boerhaave, Van Swieten, and the elegant Haller; and probably for this reason, that it is a mode of writing extremely well calculated for reference and instruction. Boerhaave says, "that a teacher succeeds better in commenting upon his own thoughts, than in attempting to enlarge upon a work written by another; that his doctrine will be clear, and his language is generally more animated." Haller used Boerhaave's Institutions as a text-book in his lectures, but he afterwards composed one himself: anatomy having become in the course of fifty years, in the middle of the eighteenth century, so much improved, as to be a new science.

It is very difficult from such a diversity of subjects as is presented to the reader in this volume, to select those which are most impressive, consistently with our limited space. We can only offer our humble judgment in asserting, that exalted as the established reputation of our learned author is, it is in no respect diminished by this recent specimen of his talents.

All the heads of physiology usually treated of, will be found explicitly and correctly explained. The Professor furnishes many new and luminous observations, unaccompanied with quotations from many authors: those however whose opinions are cited, are such as are not commonly known. He recommends them to the attention of his students, and seems desirous of exciting a fondness for other studies besides medicine, which he thinks are not applied to physiology as they deserve.

We shall say nothing further, but briefly extract a few lines
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from Professor Blumenbach. In the 29th page, on the section of Health and Human Nature, he observes—

“ 74. Since health, which is the object of physiology, depends upon such an harmony and equilibrium of the matter and powers of the system as is requisite for the due performance of its functions, it is very evident how the four principles examined above contribute to its support.

“ 75. Fluids properly prepared are the first requisite; in the next place, solids duly formed from the fluids; then the invigorating influence of the vital powers; lastly, a sound mind in this sound body.

“ 76. These four principles act and re-act perpetually on each other; the fluids are stimuli to the solids; these again are calculated by their vital powers to experience the influence of these stimuli and re-act upon them.

“ In reference to the intimate union of the mind with the body, suffice it at present to remark, that it is far more extensive than at first might be imagined.

“ For instance, the influence on the wishes not contained in the narrow limits of those actions, designated voluntary in the schools of physiology; and the mind, on the other hand, is influenced by the affections of the body in many other ways besides the perceptions of sense.

“ 77. From the endless variety and modifications of the conditions belonging to these four principles it may be easily understood how great latitude must be given to the notion of health. For since, as Celsus observed, every one has some part weaker than the rest, Galen may in this sense assert with truth, that no one enjoys perfect health. And even among those whom we commonly regard in good health, this is variously modified in each individual.”

Speaking of the action of the heart, he says,—

“ 114. The impulse imparted by the heart to the blood is communicated to the arteries, so that every systole of the heart is remarkably evident in those arteries which can be explored by the fingers, and exceeds one-sixth of an inch in diameter, and in those also whose pulsation can be otherwise discovered, as in the eye and ear. The effect upon the arteries is called their diastole, and is correspondent and synchronous with the systole of the heart.

“ 115. The quickness of the heart's pulsation during health varies indefinitely, chiefly from age, but also from other conditions, which at all ages form the peculiar health of an individual; so that we can lay down no rule on this point. I may, however, be permitted to mention the varieties which I have found in our climate at different ages, beginning with the new born infant, in which, while placidly sleeping, it is about 140 in a minute.

Towards the end of the first year about	- - -	124
- - - - - of the second	- - -	119
- - - - - third and fourth	- - -	96
When the first teeth begin to drop out	- - -	86
At puberty	- - -	90
At manhood	- - -	75
At sixty, about	- - -	60

" In those more advanced I have scarcely twice found it the same.

" The pulse *cæteris paribus* is more frequent in women than in men, and in short than in tall persons.

" A more constant fact, however, is its greater slowness in cold climates. Its greater frequency after meals and coction, during continued watchfulness, exercise, or mental excitement, is universally known."

We observe many novel remarks in the seventh section upon the blood vessels; as also on the subject of respiration,—the blood itself. The function of sleep is treated in a manner highly philosophical and instructive; as indeed all the other subjects are. We therefore recommend the perusal of the work to every description of readers; satisfied that it will be found useful as well as amusing. The Professor seems to be peculiarly accurate in what he states on the growth, stationary condition, and decrease of man. The following passage in the 44th section, page 253, will amply corroborate this remark:

" 640. Nothing more remains at present than to survey the natural course of the life of man, whose animal functions we have thus arranged in classes, and examined individually, and to accompany him through his principal epochs, from his birth to his grave.

" 641. The commencement of formation appears to happen about the third week from conception, and genuine blood is first observable about the fourth; the life of the foetus at this period being extremely faint, and almost merely that of a vegetable; the motion of the heart, which has, under fortunate circumstances, been observable in the human embryo, though long since detected by Aristotle in the incubated egg, has ever since his time been called the *punctum saliens*.

" The organized form of the embryo is simple, and like that of a grub, wonderfully different from the perfect confirmation of the human frame, which deserves to be regarded as the grandest effect of the *nisus formativus*, at which it arrives by gradual changes; or, if I may so speak, metamorphoses from a more simple to a more perfect form.

" 642. The formation of bone, if I am not mistaken, is in the seventh or eighth week; first of all, the osseous fluid forms its nucleus in the clavicles, ribs, vertebræ, the large cylindrical bones of the ex-

remitiles, the lower jaw, and some other bones of the face, in the delicate reticulum of some flat bones of the skull—of the frontal and occipital, but less early in the parietal.

"In general, the growth of the embryo, and indeed of the human being after birth, is more rapid as the age is less, and *vice versa*.

"643. About the middle of pregnancy, certain fluids begin to be secreted, as the *fat* and *bile*. In the course of the seventh month, all the organs of the vital, natural, and animal functions have made such progress, that if the child happens to be born at this period, it is called in the common acceptance of the word, *vital*, and regarded as a member of society.

"644. In the foetus near its full growth, not only is the skin covered by a caseous matter, but delicate hair appears upon its head, and little nails become visible; the *membrana papillaris* splits; the cartilaginous external ear becomes more firm and elastic, and in the male the testes descend.

"645. Near the end of the tenth lunar month, the child when born undergoes, besides those important changes formerly described at large, other changes in its *external* appearance; *v. c.* the down which covered its face at birth gradually disappears, the wrinkles are obliterated, the anus becomes concealed between the swelling nates, &c.

"646. By degrees the infant learns to employ its mental faculties of perception, attention, reminiscence, inclination, &c. whence even in the early months, it dreams, &c.

"647. The organs of the *external senses* are gradually evolved and perfected, as the external ear, the internal nares, the coverings of the eyes, viz. the supra-orbital arches, the eye brows, &c.

"648. The bones of the skull unite more firmly, the fonticuli are by degrees filled up; and about eight weeks after birth, *dentition* commences.

"649. At this period the child is ready to be weaned, his teeth being able to manducate solid food, and not intended to injure the mother's breast.

"650. About the end of the first year it learns to rest upon its feet, and *stands erect*—the higher characteristic of the human body.

"651. The child, now weaned from its mother's breast, and capable of using its feet, improves and acquires more *voluntary* power daily. Another grand privilege of the human race is bestowed upon it—the use of speech—the mind beginning to pronounce, by means of the tongue, the ideas which are familiar.

"652. The twenty milk teeth by degrees fall out after the seventh year, and a *second dentition*; in the course of a few years, thirty-two permanent teeth appear.

"653. During infancy *memory* is more vigorous than the other faculties of the mind, and by far most powerful in receiving tenaciously the signs of objects; after the fifteenth year, the *fire of imagination* burns most strongly.

"654. This more lively state of the imagination becomes very

opportunitly at *puberty*, when the body, undergoing various remarkable changes, is being gradually prepared for the exercise of the sexual functions.

" 655. Immediately after the period when the breasts of the adolescent girl begin to swell, the chin of the boy is covered with down, and the phenomena of *puberty* manifest themselves in either sex. The girl begins to menstruate—an important change in the female economy, accompanied, among other circumstances, nearly always by an increased brightness of the eyes, redness of the lips, and more evident sensible qualities of the *perspiration*. The boy secretes genuine semen, and at the same time the beard grows more abundantly, and the voice becomes remarkably *grave*. By the spontaneous internal voice of nature, as it were, the *sexual instinct* is now, for the first time, excited; and man, being in the flower of his age, is capable of sexual connexion.

" 656. The period of *puberty* cannot be exactly defined, it varies with climate and temperament, but is universally more early in the female; so that in our climate girls arrive at *puberty* about the fifteenth year; and young men, on the contrary, about the twentieth.

" 657. Soon after this *growth* terminates; at various periods, however, in different individuals, families, and climates.

" 658. The *ephyes* of the bones, hitherto distinct from their *diaphyses*, now become intimately united, and as it were con-founded with them.

" 659. At *manhood*, the longer and more excellent period of human existence, life is, with respect to corporeal functions, at the highest pitch; or, in other words, these functions are performed with the greatest *vigour* and *constancy*; in regard to the mental functions, the grand prerogative of mature judgment is now afforded.

" 660. The approach of *old age* is announced in women by the cessation of the *catamenia*, and not unfrequently by an appearance of beard upon the chin; in men, by less alacrity to copulate; in both, by a *senile dryness*, and a gradually manifested decrease of *vital energy*.

" 661. Lastly, the frigid condition of old age is accompanied with an increasing dulness of both the external and internal senses, a necessity for longer sleep, and a torpor of all the functions of the animal economy. The hairs grow white, and partly fall off. The teeth gradually drop out. The neck is no longer able to give due support to the head, nor the legs to the body: even the bones themselves—the props of the machine—in a manner waste away.

" 662. Thus we are conducted to the ultimate line of physiology; to death, without disease; to the *senile eutanasia* (*euthanasia*), which it is the first and last object of medicine to procure, and of which the cause must be self-evident, from our preceding account of the animal economy.

" 663. The phenomena of a moribund person are coldness of the extremities, loss of brilliancy in the eyes, smallness and slowness of the pulse, which more and more frequently intermits, and infrequency of respiration, which at length terminates for ever by a deep expiration."

In the dissection of other moribund mammalia, the struggle of the heart may be perceived; the right auricle and ventricle of which are well known to live rather longer than the left.

" 664. Death is manifested by the coldness and rigidity of the body, the flaccidity of the cornea, the open state of the anus, the lividness of the back, the depression and flatness of the loins, and above all, by an odour truly cadaverous. If these collective marks are present, there can be no room for the complaint of Pliny, that one ought not to believe a dead man.

" 665. It is scarcely possible to define the natural period of life, or as it may be termed, the more frequent and regular limits of advanced old age. But, by an accurate examination of numerous bills of mortality, I have ascertained a remarkable fact,—that a very large proportion of Europeans reach their eighty-fourth year, while, on the contrary, few exceed it."

On the whole, Professor Blumenbach seems to think, notwithstanding that the weakness of children, the intemperance of adults, the violence of diseases, the fatality of accidents, and many other circumstances, prevent more than perhaps seventy-eight persons out of a thousand from dying of old age, without disease, that if human longevity be compared, *cæteris paribus*, with the duration of life of any other animal among the mammalia, it will probably be found, that of all the sophistical whinings about the miseries of human life, no one is more unfounded than that which is commonly made respecting the shortness of its duration: and when it is considered, that nervous affections often arise solely from the various passions, which subsequently increase the irritability of the system, and that all mental causes peculiarly indispose the healthy body,—we are inclined to think, that if all these additional causes of disease prevail in man, the principle of life should seem to be more powerfully retained in the human race than other animals. And as that property, which is denominated the vital principle, consists in the chemical attraction of its elements, which being diffused through the fluids and solids is continually defending them by its influence from putrefaction,—it may be said that every atom of our body lives chemically, and that life is destroyed by putrefaction alone.

We here finally close our remarks, not doubting that our readers will find a copious fund of amusement and instruction in the perusal of this edifying work.

MONTHLY CATALOGUE.

THEOLOGY.

ART. 12.—*The Scripture Testimony Examined and Confirmed by plain Arguments; or, an Appeal to Reason and Common Sense, for the Truth of the Holy Scriptures. In Two Discourses. By DAVID JENNINGS, D.D. With a Recommendatory Preface, by B. Cracknell, D.D. Third Edition. 12mo. Pp. 47. Williams and Co. 1815.*

It is the opinion of many sensible and pious men, that the multiplied and still multiplying production of arguments to prove the truth of Revealed Religion, is derogatory to the dignity of Christianity, and a tacit avowal that its divine original is not yet unassailably established. From this opinion we entirely dissent. The natural tendency of the human heart to impiety—its insensibility to the precepts of the Gospel—the dissoluteness of social manners—and the general neglect of the rules of morality, have been and still continue to be the prompting causes of the labours of our divines, in setting forth and corroborating the sublime verity of Holy Writ. The constant existence of the evil requires the incessant administration of the antidote. And to say that the repetition of former arguments, and the suggestion of new, if new can be found, is inconsistent with the dignity of a cause, and betrays a belief that it is unconfirmed, is clearly as unreasonable as it would be to object to any science or art, that its principles and axioms may be explained and demonstrated in a diversity of ways.

Judging, then, that it is highly important to have every attainable proof of the truth of the Bible presented to public notice, we cannot but commend the publication of this little tract. The general strain of the reasoning is clear and convincing, the style is neat and extremely perspicuous, and the whole may be considered as forming a popular and very useful view of the subject. We subjoin a specimen—

“ Since a revelation from God was necessary, and might reasonably be expected, we may fairly conclude that such a revelation is in the world; and it is an argument of strong probability, in favour of our Bible, that it is every way worthy of God; it is such a revelation as we might expect that God would make, if he were pleased to make any at all; for it directly relieves us in all those difficulties which we so much wanted to be informed and satisfied about. It assures us that there is forgiveness with God for sinners in this world, and it directs us to a certain way and method of obtaining it. It shews us how God has most wisely and graciously contrived a way for reconciling and uniting the interest and honour of his goodness and justice; so that he can now

pardon sinners and receive them to his mercy, and yet assert and vindicate the honour of his justice and his law; and that was by 'setting forth his own Son to be a propitiation for our sins, laying our iniquities upon him,' and inflicting upon him a punishment which was equal to what our sins had deserved. So the Bible tells us that 'the Lord hath laid upon him the iniquity of us all:† that 'the Son of God was made sin for us,'† 'suffered the just for the unjust;‡ that 'he was wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.§ It directs us to faith in Christ, as the way of obtaining the pardon of our sins and reconciliation with God, and it assures us that whosoever believes on Christ shall be pardoned and saved. Now this is the very thing which we so much wanted to be informed of, the grand enquiry which some of the more thoughtful heathens were so anxious about, but in which they were never able to obtain any satisfaction. 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?' So Balak, a heathen prince, under a pang of conviction of sin, inquired about forgiveness, Micah vi. 6, 7. Will God forgive me at any rate? If he will, what must I do to obtain forgiveness from him? His prophet Balaam was not able to resolve him; he could direct him to nothing more nor further, than to 'do justice, to love mercy, and to walk humbly with his God,' verse 8. But, alas! this makes no atonement for sins past; and therefore it must leave it utterly uncertain whether God will pardon or no. It is the Gospel, and that only, that tells us wherewith we may come before the Lord, and find mercy and acceptance with him; that tells us of an atonement which has been already made for our sins, and which God will accept in behalf of all those who believe in his Son Jesus Christ. This is that wherewith we are to come before the Lord, upon which we are to trust, and which we have to plead with him; and then we are promised and assured that we shall find mercy."

ART. 13.—*A Sermon preached at the Parish Church of St. Andrew's, Soho, on the 5th May last, before the London Society for promoting Christianity among the Jews.* By W. DAWSON, B.D. F.R.S. Gale & Co. 1815.

It has been already found a more difficult task to convert a Jew to Christianity, than to induce the inhabitant of Indostan to forfeit his caste. The present excellent discourse might penetrate the

* Isaiah liii. 6, † 2 Cor. v. 21. ‡ 1 Pet. iii. 18, § Isaiah liii. 5.

savage breast, but we fear it will make but little impression on the incorrigible Jew. The persevering contumacy with which the descendants of Abraham reject Christ, would almost seem to indicate that Providence had decreed that they should ever remain a distinct race, shunned by every sect of Christians—a wandering, trafficking, tribe, throughout the vast expanse of the world. Even the rich among them are proud of their religious opinions; and seldom indeed do we find a Jew of any rank, or how ever well informed, embracing Christianity. Christ preached patience and perseverance, and we are therefore glad to find this Society therein following his precepts; and trust that by their labours time may work the conversion of the Israelites.

ART. 14—*Treatise by St. Cyprian, Archbishop of Carthage, entitled of the Unity of the Church; translated from the Oxford edition of his Works, by NATHANIEL MARSHALL, L.L.B. and Chaplain in Ordinary to his Majesty. Abridged and reprinted with an Appendix, by JAMES HORSBURGH, F.R.S. Pp. 47. Seeley.*

THAT the Unity of the Church, i.e. the abolition of sectarianism and the universal adoption of the wisest system of worship, would tend materially to the benefit of mankind, we entertain not any doubt. We much fear, however, that the time is destined never to arrive, when so desirable an event shall take place. The history of all ages, of the present as well as the past, irrefutably demonstrates that there is no topic upon which the human mind is so much divided, as that of religious devotion. While all parties take the Bible for their spiritual guide, and build upon its eternal basis their hopes of an hereafter existence, each thinks itself authorized in offering supplications and thanksgivings to the Divine Majesty, in whatever form it peculiarly professes. Each places its own construction on certain passages of Holy Writ, which are made the pivots of disunion, and deduces consequences wholly repugnant to the principles of the rest. Wherefore, until a complete revolution occurs in the religious world, almost as marvellous as that produced by the establishment of Christianity,—the conflict of passion, feeling, and, perhaps, interest, will prove too violent to permit all men to see with the same eyes.

That the publication of tracts like the present may be attended with some good effect, we are by no means disposed to dispute. It may reclaim some and confirm others;—but that it will smooth the mutual asperity, or achieve a compromise of the heterogeneous sentiments, subsisting among the numerous denominations of Christians, we cannot for an instant suppose. The intention is commendable, but it is to be feared, will not meet with its due reward.

—Of Mr. Horsburgh's literary abilities we are debarred from speaking in terms of praise. Discoursing on the general eager-

ness of man to "embrace novelties, although fraught with great evils," he says—"This was sadly experienced in the time of Cromwell, when Puritanism in this country took the lead, and under the garb of hypocrisy, swept all before it." If the garb were that of hypocrisy, the hypocrisy was visible; and then how will Mr. Horsburgh account for the success with which it was accompanied? The moment deception is visible, it ceases to operate. It was not the garb of hypocrisy, but the garb of sanctity which concealed the hypocrisy. We might cite more examples of this kind of error; but *ab uno disce omnes*.

Mr. Horsburgh's political opinions are not less delectable than his literary accomplishments.

"As the beautiful fabric of the universe," he remarks, "subsists by order and harmony, so does nations and communities of men; every person, therefore, who disunites from, or opposes the established rules of public worship, as ordained by the laws of his country, cannot be any longer considered an efficient member of the community or state, because he has disturbed its harmony, in proportion to his means of doing so, inasmuch, as example is more powerful than precept."

What Mr. Horsburgh means by "the beautiful fabric of the universe," we do not know; but if he mean the visible works of Nature, we must tell him that the "order and harmony" in which they subsist, are the production simply of action and counteraction, that the beauty of the earth would soon disappear, if the effects of superabundant showers, were not counteracted by the sun's heat, and that the latter would speedily destroy the most precious gifts of Nature, were not its tendency thwarted by the influence of descending rains. The "order and harmony" of the universe is, indeed, the *rerum discordia concors* of the Ancients. As therefore, it is in the natural, so is it in the political world. The "order and harmony" of society result not from the steady pursuit of one uniform set of principles, that would produce stagnation; but from the opposing and countervailing operation of public sentiment. The British Constitution is composed of three distinct and reciprocally conflicting parts: it, nevertheless, preserves "order and harmony." Why then should division of opinion, be the bane of public peace?—Farther; dissention from the Established church is nowise inconsistent with respect to the laws. The laws of England do not compel a man to adopt a specific theological creed; nay they proclaim universal religious toleration;—how then can a non-conformist be considered an inefficient member of the community? Mr. Horsburgh seems ignorant of the difference between permissive and obligatory laws.

This is a superior little tract for the formation of the youth. The introduction contains much interest, and the system

EDUCATION.

ART. 15.—*Hints from an Invalid Mother to her Daughter, on Subjects connected with Moral and Religious Improvement in the Conduct of Life, in various Relations.* By ANNA WILLIAMS, *Authoress of "Incitement to Early Piety."* Pp. 127. Hatchard.

THESE "Hints," given in the easy and almost colloquial form of letters, are well adapted to familiar life and the general standard of mental capacity. If we cannot say that they are remarkable for novelty, we may at least pronounce them to be highly useful; and that their tendency to improve the female character by inculcating the paramount importance of religion and morality, ought to ensure them a ready reception in every family, we have no hesitation in asserting. Mrs. Williams is by no means tinged with that austere and fanatical folly, which takes alarm at many of the branches of modern female education. Viewing each in its proper light, and considering all as meriting attention, she insists only upon the necessity of making them subordinate to practical piety, and the wholesome discipline of moral habits.

Mrs. Williams has interspersed a few quotations from Latin authors: this we decidedly object to. Admonitions addressed to young ladies cannot be indebted to such an expedient for any addition to their effect. The probability is, that they will lose much by the association. The idea occurring to the mind of the reader, that the Latin words are indispensable to the sense of the passage, is liable to produce neglect: because the inability to discover their meaning, and to make them blend with the English sentence, is felt by females to be insuperable.

ART. 16.—*Incitement to Early Piety; or a Manuel of Devotion: with a Selection of Hymns, adapted to Youth of both Sexes. To which is prefixed, a Letter of Maternal Advice, from a Lady to her Son, on Prayer and various Relative and Christian duties.* Pp. 72. Hamilton.

WE feel much satisfaction in recommending this little production to the patronage of the public. It is well calculated to sow in the youthful mind the seeds of religious duty, and will prove a useful assistant to parents in the spiritual education of their offspring.

ART. 17.—*Utility, or Sketches of Domestic Education.* By the Author of "*Simple Pleasures*," "*The Young Botanists*," &c. Pp. 186. Darton and Co. 1815.

THIS is a superior little tract for the formation of the youthful mind. The introduction possesses much interest; and the system,

which gradually leads the pupil to knowledge, is admirably conducted.

Mr. Hanway was left a widower with several children; and his concerns calling him to the East Indies, he consigned them, together with the interest of 7 thousand pounds to each, to the tuition of Mrs. Orme, a widow lady, and distant relation. She found them rude and untractable; but, by a plan, worthy of being followed, she instilled into their minds principles, which weaned them from habits of idleness to the pleasures of education.

POETRY.

ART. 18.—*The Cossack. A Poem, in Three Cantos. With Notes.*
Svo. Pp. 85. Baldwin and Co. 1815.

ANOTHER imitation of Lord Byron. It is not without indications of a mind capable, with care and attention, of better things: but deformed by negligences and errors which, we feel assured, the author himself must, by this time, be fully aware of. We shall point out a few of the objectionable passages, first observing, that we think the English language quite rich and strong enough for all desirable purposes without the aid of such auxiliaries as “engold’ning,” “sun-ray,” &c.

The author, speaking of the cheering warmth diffused by the flames of lighted brands in a cold evening, says that it

“scared away the feeling chill
Of breeze that play’d along the hill.”

This is the first time that we ever read of a feeling being *scared* away. We also meet with the following line—

“A skin of snow’s unspotted dye.”

When the author is at a loss to express himself, the word *something* is invariably put in requisition, which, in our opinion, is decidedly silly.

“There was a *something* in her face.”

“There is a *something* in its spell.”

“*Something* there is in Cynthia’s rays.”

“Giving to each that *something* in the breast.”

Of the hero of the tale we are informed, that

“He is so furious in the hour of fight.”

Is he, indeed! When this lusty worthy enters the Hetman’s hall,

“*His all surprise,*

His look so warlike—his such ample size!

This has all the inspiration of the bathos. Is the author in the habit of sleeping with the Dunciad under his pillow?

Of one gentleman we are told, that
"He springs up in valour's form."

As this is a conundrum we do not possess the means of explaining, we refer it to the ingenuity of the Christmas conjurors.

Notwithstanding these novelties, the poem is not wholly without merit. The Cossack war-song is bold and animated.

"Hurrah to the battle! the Tartars are near;
They tempt and they dare us to fight;
We meet them, we charge them with sabre and spear;
We conquer, we drive them to flight;
We follow—they fly,
We approach—and they die:

The Cossacks are great in their might.

"Hark! now from the ambush see others advance;

They charge, they are now in our rear:

We rally—we turn—there's blood on each lance,

They waver—they fly in despair;

On, on, see they run!—

Now the blood-work is done!

Hurrah for the conqueror's fare!

"Away from the battle field now to our home!

See our little ones smile at the scar;

Our wives and our children rejoice as we come,

So glorious returning from far.

Thus life passes on

With the sons of the Don:

Hurrah! for the children of war!"

The opening of the Second Canto is the most favourable specimen we can select of this gentleman's talents in poetry; of course we exempt the fourth line of the fourth stanza.

"The sun has risen, the youthful blush of day

Laughs ruddy nature into life again;

The fairy tinge of morning's golden ray

Smiles on the ocean, mountain, wood, and plain;

Rousing to weary toil the humble swain,

Waking again the city's buzzing sound,

Calling to life dull traffic's busy train,

Spreading the bustle of existence round,

Till in the night again the noisy din be drown'd.

"Yes, day! to what a thousand varied calls

Is mankind summon'd by thy ceaseless roll!"

On what a mixed throng thy radiance falls!

How different too thy dawn to every soul!

Some ever joy in thy benign control;

Yet others still detest thy fulgence bright,

Such as would willingly infest the pole,

There to enjoy a demi-year of night;

They love so much the dark, they hate so much the light.

"Oh! thou art pregnant with uncertain turns!

So full of change—thy sun hath often rose

On the fond fancy as with joy it burns,

And mark'd it frozen ere thy journey's close,

Lost in the dreary thought or drown'd by woes,

O'ercome by sad reverse, the bosom's bauc:

How tedious roll away the hours to those,

Who, doom'd to linger out a life of pain,

Sustaining many an ill, must many an ill sustain.

"There are who hail thee with a heart of glee;

Those who await thy beam to make them blest;

Binding the lovers, setting captives free,

Giving to each that something in the breast,

That lulls the feelings into happy rest;

Freeing the gladning thought from fell suspense,

Bestowing certainty, a welcome guest,

Raising emotions that delight the sense,

Possessing sadness' place, and driving sorrow thence.

"But oh! to him who pines in lonely cell

Till thy short lapse fulfil his tragic fate,

How quickly does thy course his bosom tell;

That life's career draws tow'rd its final date;

Waking remorse's pang, but all too late,

Until the hour arrive, oh dreadful thought!

As flies remembrance back to happier state,

How sinks the haggard eye with madness fraught!

Hopeless, despairing still, he feels what sin has wrought."

It is in the power of this gentleman to acquire a name.

ART. 19.—*Poems and Songs.* By CHARLES GRAY, Lieutenant of the Royal Marines. Second Edition. 12mo.

We hail the effusions of this gallant soldier with considerable satisfaction. If gentlemen at arms would devote to the Muses some of those hours which are squandered over the bottle, or in dangling after the prude, the coquette, or the courtesan, they would confer additional credit on their profession.

These poems possess no little merit; they are lively and ingenious; though, as the writer informs us, written "amid the howling waves and blustering tempests of the Adriatic."

NOVELS.

ART. 20.—*The Observant Pedestrian Mounted; or a Donkey Tour to Brighton. A Comic Sentimental Novel.* 3 vols. 12mo. Pp. 327, 282, 300. Simpkin and Marshall. 1815.

The writer of this novel (a female sentimentalist we understand) furnishes us with some fragments truly sentimental—a few humorous stories—a flash or two of wit—huddled together among trite stories and poor puns, which but lamely serve to eke out three volumes.

The story—plot there is none—characterizes a middle-aged bachelor just recovered, by the genial warmth of summer, from “a winter of pain and perplexity, fraught with rheumatic agonies, successive colds, and other concomitant evils, which ended in a severe fit of the gout.” He now thought of a journey to Brighton, and he “longed to add one more to the many sea-gulls who take wing and sport their plumes thither.” A horse was necessary; but he had not strength to manage, nor cash to purchase one. Carriages were a temporary prison; and when he had half determined to perambulate a Sussex tour, his formidable crutches, like a couple of spectres staring him in the face, quickly dismissed that idea. At length, after much cogitation, he determined to mount a donkey, which was greatly opposed by his maid Susan; he, however, persisted, by observing that there were a great many asses at Brighton; and, besides, it was the fashion. On the instant he sallied out for Smithfield, and there purchased a sleek, well-conditioned ass, which he found had already borne a fashionable fair one, at the very place to which it was now to carry our old bachelor.

This journey on ass-back, with the rider in the garb of a gentleman, was the continual sport of turnpike-men, ostlers, and bumpkins of every description. The taunts of the vulgar the tourist little regarded, so long as they did not attempt to dismount him, of which he was in some jeopardy from the turnpike-man at Kennington, who challenged him with having stolen the ass. It was about the time, we suppose, that a certain noble lord had been robbed of his children’s asses, and who had advertized a reward for apprehending the thief. However, as the marks described in the advertisement, which the fellow referred to, did not quite tally with those of Mottle, he was suffered to proceed.

Philanthropy and good humour follow the stages of “*The Observant Pedestrian Mounted*”; they have, in many parts, afforded us much entertainment; and though not one in the first rank of novels, the publication is not without merit.

ART. 21.—*The Cavern of Astolpho: a Spanish Romance, in Two Volumes.* 12mo. Pp. 274, 291. Simpkin and Co. 1815.

An entertaining work, in language superior to most of our mo-

dern romances. The plot, though romantic enough, is confined to the scale of probability. It contains a good moral. Pride and perfidy are subdued and punished in a most exemplary manner; rendering the concluding chapters highly interesting.

ART. 22.—*Zeluca; or, Educated and Uneducated Women. A Novel.* 3 vols. Pp. 406, 344, 342. Baldwin and Co. 1815.

OF novels it has been alleged by some, that the greatest art in composing a good one is, to know when to come to a *denouement*. From long observation we have seen, that in order "to catch folly as it flies," the choice of a name is no less important. Of late years, the public has been disgusted with the "Book,"—"The Spirit of the Book"—"The Book itself;"—the whole nought but reiterated *scandalum magnatum*. Then, again, were we teased with the "Searches of Cœlebs,"—"Sequels to Cœlebs"—"Marriage of Cœlebs," &c. &c. In some catchpenny title pages, the names of established writers, with some small deviation, have been substituted, in order to make "a worthless tale go down." In the volumes before us a seeming shift of this kind is resorted to. *Zeluca*, may be supposed the twin sister of Dr. Moore's excellent novel of *Zeluco*; though without "the tincture of a feature."

The plot of *Zeluca* is weak; the heroine, in the first volume, is puerile, and froward, a tissue of bad temper and unamiable qualities;—in the last, she is too much of a demoniac to deserve pity; too glaring for admonition, and unfitting for precept.

MISCELLANEOUS.

ART. 23.—*The Vaccine Scourge; containing the new Beggar's Opera, alias the Walkerian Farce, alias the London Vaccine Hoax. In Answer to Dr. Walker's Jeneric Opera. A Rod for a Fool's Back.* 8vo. 1815.

A SCOURGE for empiricks, and so far commendable. The exposure of such impostors, it is the duty of every regular practitioner to encourage—it is, in fact, the rescuing of life from fraudulent and rapacious hands. It has long been to us a matter of surprise that the Legislature, from session to session, looks with indifference upon the plunder and massacre of mankind by the legions of Quacks, who, like fanatics, within the last twenty years, have multiplied to a most dangerous extent. Even vaccination is prostituted to their pestilent purposes. They pretend to found charitable institutions, in order to inveigle the unwary into their clutches, who escape (as they cannot pill in this instance) with the loss of their last hard-earned shilling.

It is still more surprising that individuals do not associate together, and eradicate this spreading evil. We have societies for the

apprehension of felons, (and are not Quacks the worst of felons!—virtual murderers?)—societies for the suppression of vice, (and are there so vicious a set of men as Quacks?)—societies against swindlers, (are not Quacks the worst of pickpockets?)—and yet this baneful set of men is suffered to scatter the seeds of contagion and death, without molestation!

ART. 24.—*Apparitions; or, The Mystery of Ghosts, Hobgoblins, and Haunted Houses developed: being a Collection of Entertaining Stories founded on Fact, and selected for the Purpose of eradicating those ridiculous Fears which the Ignorant, the Weak, and the Superstitious are but too apt to encourage, for want of properly examining into the Causes of such absurd Impositions.* By JOSEPH TAYLOR. 8vo. Pp. 223. Lackington and Co. 1815.

In the nineteenth century the inhabitants of Great Britain hardly need a volume to disclose the fact, that the stories of witches and their incantations are fabulous. But, should a single grain of superstition happen still to remain in any unfortunate fellow-subject, let him, in God's name, rest his last belief on this anti-apparition book.

ART. 25.—*Fragments on the Study of Man, with a View to the Acquisition of Self-Knowledge, and a just Estimate of his Intellectual and Moral Powers.* Dean and Co. 1815.

THESE fragments are not intended for "the thoughtless multitude," the immoral, the frivolous, or profane; nor for well-grounded, sincere, or consistent Christians,—but for a large intermediate description of persons, who, with cultivated understandings, and well furnished minds, are more apt to reason with conscience, than implicitly to obey its dictates, and who hurry on to the brink of the grave, without caring to entertain any serious concern about "the day of future reckoning." For the benefit of this class of persons, these Fragments are humbly designed; and to the understandings of such the appeal contained in them may perhaps prove not altogether in vain.

ART. 26.—*Instructive Amusement for Young Minds, in Original Poetry.* By Miss HORWOOD, Author of "The Castle of Fivaldi," "St. Osburg," "Original Moral Tales for Children," &c. &c. Dean and Co. 1815.

In these poems, (written after the manner of "Original Poems for Infant Minds,") morality, humanity, and religion, are judiciously blended with amusement, forming a most excellent school book for the junior classes of schools.

ART. 27.—*An Answer to the Calumnious Misrepresentations of the "Quarterly Review," the "British Critic," and the "Edinburgh Review," contained in their Observations on Sir N. William Wraxall's Historical Memoirs of his Own Times. By Sir N. W. WRAXALL, Bart.* Pp. 62. Cadell.

SIR NATHANIEL WILLIAM WRAXALL, Baronet, seems a testy, choleric sort of a person. Acutely sensible of what he deems his own merits, and burning to sustain a reputation empirically acquired at the hands of an incautious public, he comes forward, like Sir John Falstaff, of blustering and facetious memory, as the champion of his high dignity, and avenger of the mighty wrongs which rash critics have dared to inflict upon it. Not content with having sinned in publishing a farrago of nonsense, falsehood, and calumny,—not satisfied with having insulted common sense, and violated common decency,—not alive to the prudence of submitting patiently to the stripes and reproofs which he himself had provoked,—he is now so irritable and indiscreet as to rebel against the verdict which has been solemnly pronounced upon him,—to put on his literary panoply, such as it is,—and with recrimination in his mouth, and a goose-quill in his hand, to go forth to the field of combat;—thus aggravating his former offence, challenging a new retributive justice, and reminding his patrons of the delusion of which he had made them the victims. It is the part of a wise man, when he perceives he has committed an error, to suffer all observations on the subject to pass by without notice, to keep silent himself, and to mend in secret. But Sir Nathaniel William Wraxall, Bart. appears boastful of his mischances, ostentatious of his delinquencies, and elated with his conviction. *Ergo*, he is not a wise man. We would really advise Sir Nathaniel to place himself under the superintendence of some kind friend, whose duty it should be to regulate his conduct, tame his petulance, and moderate his irascibility. Such a friend would, no doubt, be of infinite service to the public, as well as to the Baronet. And we only regret that the idea did not strike Sir N. or was not suggested to him, before his present unfortunate attempt. We have, however, done our duty in giving the admonition.

ART. 28.—*An Outline of Mineralogy and Geology, intended for the Use of those who may desire to become acquainted with the Elements of those Sciences, especially of Young Persons. Illustrated by Four Plates. By WILLIAM PHILLIPS, Member of the Geological Society.* Pp. 193. Phillips. 1815.

In a preface, written with much plainness and modesty, the author says, "the motive for introducing this little volume to public notice, might seem to be wanting if it were not avowed. It is this: there is no elementary work on the subject it embraces in our language; no book that is calculated, by its simplicity and

freedom from theory, and from the shackles imposed upon a learner by the unnecessary use of scientific terms, to invite his attention to the sciences of mineralogy and geology." This we fully subscribe to, and add, that had no motive of the kind alluded to prompted the publication, its intrinsic merits would yet have entitled it to meet the public eye.

The elements of each science mentioned in the title (for the design of the work reaches no further than elementary knowledge) are explained concisely and luminously. No vague theories are broached, no fanciful disquisition is indulged;—the book is, as it professes to be, confined to matter of fact. And though the experienced mineralogist and geologist cannot reap from it any accession to his stock of information, the scientific pupil may regard it as a valuable auxiliary to his researches.

ART. 29.—*Outlines of the Physiognomical System of Drs. Gall and Spurzheim; indicating the Dispositions and Manifestations of the Mind.* By J. G. SPURZHEIM, M.D. Pp. 334. Baldwin and Co.

In our last we expatiated at considerable length on the merits and demerits of this celebrated system. After perusing the volume before us, we see no cause for changing our opinion; and content ourselves with referring the reader to our critique already published.

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Mr. Eaton's Note has been laid before us. In answer, we beg to observe, that we have not the slightest knowledge of the book in question. We have made every inquiry of our predecessors, and can learn nothing of it.